BOSTON

to the winder we have will the the brothe to applicate the his

would be walks of usefulness; such walks might

cause the widow's heart to rejoice, and rescue the

fatherless ones from ignorance and sin. In such walks you might find many who could not decently visit the house of God for want of clothing these your charities might assist; in such walks

you would have access to many, to converse with them, that would be hardly gained in any other way. If any professor of religion should not thus

delight in doing good, nor cover such epportuni-ties of imitating our saviour, and calls it the minis-ter's business, I would ask that one, if it would be a minister's duty to go around and officiate to indi-viduals, when he could preach to a multitude; and whether it he his or beaching to see couls in the

and whether it be his or her duty to see souls in the

broad way to ruin, and not direct them to the path

great responsibility attached to thy continuance

n earth, and you should be full of intrepidity.

To heal the sick, to comfort the afflicted, and in-

struct the ignorant, you should lose no opportunity. I wish I could awaken your exertions, give

ty. I wish I could awaken your exertions, give life, vigour, and energy to your efforts. Some are exerting every faculty, straining every nerve, for the promotion of Zion's interest; and will you remain maintened.

main uninterested? No, for a Christian cannot

The prospect of doing good is not confined, but an extensive field of usefulness presents itself to our

view, wherever we turn our eyes. Were we pos-

sessed of all the accomplishments, the splendour

the riches of this world, the pleasure of them could

not be compared with the heart-felt satisfaction

to be derived from relieving the distresses of our neighbour, or the delight of doing good to souls in glorifying God and promoting the cause of Christ in the world. In order to do the greatest good, we must be altogether God's. We must give of

our substance liberally, cheerfully, prayerfully.

But let not those who have no property be cast

down: they may do in other ways generously and acceptably. If God would not despise the widow's two inites, he will accept your will for the deed, in case it be accompanied with ardent prayer for those whom you would relieve, if you could. I will now tell you what, a few days ago, I raw

with my own eyes. It was a young lady who had nothing to buy tracts with: she wished, she said,

to do some good, and, for this purpose, wrote texts of Scripture on slips of paper, to give to children &

others. For the further consolation of this class, I would say, private devotion is public usefulness, and God often blesses the weakest means of his

weakest children to the awakening of sinners.— From this, ye wealthy poor, ye rich in faith, be en-couraged to speak for God at all times. Let sin-

ners discover that you feel for their souls. O en-

treat them to give their hearts to God, and pre-

pare for death, judgment, and eternity. Let your motto be, 'If I cannot do one thing I will do another.'

To those women of more influence in the worl would say, be burning and shining lights.

it your study, how can I do the most good? How

can I best honor my King? In what way most glerify my Saviour? Make it your ambition to

vin souls to Jesus, your pleasure to do your duty

and deny self. If you have influence and affin-

ence, let them be sanctified; if you have health

and strength, let them be consecrated to the best

f causes. If you have fluency of speech, per

who are mothers, inspire your daughters with real

sions of a day, they want to enlist for life, & have

such opportunities presented, let them go. Encourage them to traverse the mighty deep, to vi-

sit the land of strangers, to glery in the warfar

of the cross, to die doing good to poor heathen, and

expire saying, 'not unto us, not unto us, but unto

thy name be all the glory.' Let them listen, and forbid them not, to their sister in India, who says,

And O let it never be said, that any of you hin

dered your husbands from entering this vine-yard of your Lord. Rather be ye exciters of them

to labor in it, seeing ye have such opportunitie of working with them for God." "I am weary,"

said the ambitious Cornelia, "of being calle

Scipio's daughter: do something, my sons, to style me the mother of the Grachi" (or Missionary.) It is

a laudable ambition to wish to be the mother of

Missionaries and martyrs of Jesus: and let me en-

treat of you, Christian matrons, to promote the

cause of missions, by encouraging Zion's daughters to go where God calls them to go. What is the separation of the dearest friends, for three score

years and ten, compared with the loss of one soul.

for a long eternity, that might be saved by such a

separation? Do you reply, the men must go alone

I would appeal to your own bosoms, do they no need the tenderest companions with them, to

strengthen their hands and encourage their hearts

in so arduous a work? Are not such connection

more to be desired in foreign shores and heather climes, than at home? Will they not promote

greater good in various ways? Will they not re-

ed Mrs. Newell ever regret leaving her native shores? Did her affectionate mother ever regre

it? Although blasted in her prospects, has no

Harriet Newell done more good, than if she had rejected Mr. Newell's invitation to go to India? All will acknowledge that it is so; and I wish that many possessed her humble heart and zealous spirit. To do much good, we must overcome mathematical acknowledge that it is so; and I wish that many possessed her humble heart and zealous spirit.

ny obstacles, meet with many hardships, go thro

good and evil report, be diligent in business, live

near to God, and resolve to spend and be spent in

his service. His service is a very rich reward; and, O glorious hope! if we do this; we shall re-

ocive, though unmerited, life everlasting.
One way more to do good, and I will close, hoping you will make a suitable improvement of this interesting subject, which deserves your best attention, and the pen of a more rendy writer. Circulating libraries are neeful, and may be established

books of your able acquaintance; and when you books of your able acquaintance; and when you cannot obtain them as a gift, ask the loan of them till they shall be called for. Form yourselves into a society, and put all your books into the library, until you should want them. Bay others;—and if after all you could make out only fifty volumes.

umes, be not discouraged; it may increase charge as much as you can get for the perusal each book, and invite all classes to visit your li

and love for good works; and, if after private mis-

suade your friends to Christian exertion.

that leads to heaven? O Christians, there is a

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MISCELLANY.

e admirably combined simplicity and fervour of the following address, will render it interesting to all who enter into the spirit of Missions-in her words, into the spirit of the Gospel. Few, e hope none, who begin to read it, will be inclined to throw it aside, till they have finished t; and instead of regarding it as too long, will ather wish it were longer.

From the Pittsburgh Recorder. ORESS TO FEMALES ON DOING GOOD. following Address possesses intrinsic merit. ad appears well calculated to answer the purone for which it was intended. The writer is very active and benevolent pions female of the state of New-York. She does not urge others to the performance of duties of which she is neglectful. It is said, she has undertaken, by her ndividual exertion, to raise one thousand dolars in one year, for the benefit of the missionary

My dear Female Friends. t is upon the subject of doing good that I preto address you, I would fain hope that you e to address you, I would lain employment, already engaged in the delightful employment, "I can already engaged in the delightful employment, that long ere this, that religious cant, "I con nothing," has been laid aside, and that in its id there has been substituted "Through Christ methoding me, I can do all things." I know it, that much has been done by the female part the community, to extend the borders of the Remer's kingdom: but I would ask, has any one that that it is in her power to do? has enough in done by prayer, by precent, by industry by n done by prayer, by precept, by industry, by aking often one to another? Have a sufficient aber of societies been formed? Could not one e individual be prevailed upon to join some intable society? Christian readers, the mite of nember may be the means of saving a soul : industry of some half hour in every day, that is wasted either in superfluous dress, or idle ds, or ceremonious visits, in the course of a would gain the cost of many Bibles. Oh? t, would gain the cost of many books, put on the strength of exertion, and imre every moment of your time; be engaged in blishing in every town a Sabbath school or a ritable school. Let no precious hour, on which go the ciernal fate of thousands, be squander-away in idleness or levity. Let not sleep, that thief of time, close your eyes longer than is susness has condesended to open your menes, let not the blush of rising day dawn unbut be up and doing; let your hymn of praise ardent praver be witnessed by every rising word of God, by reading a portion of that bles-book. The Ruble to ; and by its first rays evidence your love for The Bible to the Christian is better a life guard to the king, as his worst enemies they of his own household; this guide to heais absolutely necessary in this tempestuous tempting world. Let one of your morning rens be like Mary's, to sit at the feet of Jesus: ther like Edwards, never to do any thing, but it you would wish you had done when you to die; never to act as if you were in any your own, but estirs of and altogether God's, me urge you to a cheerful willingness to be servants, as well as his daughters: for you not your own. Yes, sister Christian, you have a bought with a price, and, added to this right of's to you, you have given yourself away to I would hope, before God, angels, and men. ambitious to be a polished corner stone in the tual tample. Let your light shine henceforth renewed lustre, by obeying all the commands your Divine Saviour. Remember that your our is your King and your Judge, to whom we give an account for every deed done in the whether it be good or evil.

adies, old and young, may be eminently use their day and generation. We rejoice, that degree many are so; but both men and womay do much more than they have done. may be done in various ways. Ye daughof Zion! are your hearts beating quick to do for God! I trust some of them are. Is any mourning for want of opportunity to serve To her I would say, all things are Your first work is to go to God in more prayer, say to him, Lord, thou hast given heart; give me strength and employ. Ask If what you would do, if you knew you to die before the close of the present year; the answer to the question would tell you of that remains undone. Be assured that God requires us to do the work placed before us, we reach forward to do more. Allow me in the family where you reside is there noto do for God? does no undone sinner need a log voice, and repeated solicitations to repent ns and go to Christ? The Lord commands exhort one another daily," &c. and to often one to another." An unconverted belonging to a Christian family is of equal with one in a heathen land. Did you ever a business of doing all your duty to such whether he was black or white, old or rich or poor? Did you ever pray with all art, and labour with all your might for mmortal soul, whether it be your husband, child, your father, your mother, your brother, sister, your friend, your enemy, your acce, or your servant? If you are that obe hild who can answer, Yes, I have done my and they are converted; then happy are but let me further ask, do none of them need eproof, your correction, your instruction in ness? Do they not need to be stirred up ity in doing good? Surely Christians ought e to be planning and executing schemes lacss. Are you faithful to your neighbors lee? Think of this question. It is a solemn are you faithful to your God? Forget not is the Christian's principal duty to obey. r, do you want yet more work marked out to do? I would say, let not your pen be Write to your acquaintances such letters as sed, and such as would be calculated to do pod, remembering to pray for a blessing up-

ur own advantage and growth in grace ledge, I would recommend that you keep al of your feelings and the interesting of your life; also of profitable reading and

reatly wise to talk with our past hours, them what report they've borne to heaven, w they might have borne more welcome

any one complain here for want of time? answer; there is no need of complaint. nires us to do no more than we can. erson I would also observe, lose not a mo-your time, if the most of it is so much oc-Sit at the table and lie in bed no longer cewary, and heware that idle conversa-

lesting give wings to time. you are authorized to missionate in a sphere; and if you go with good motives,

your labors will be crowned with abundant suc Ramsay, Mrs. Bailey, Mrs. Athens, Miss Antony, Mrs. Osbourne, Miss Woodbury, David Brainerd, George Whitfield, Francis Xavier, Thomas Spencer, Cotton Mather's Essay, 6 do good, Law's serious Call, Baxter's Call, Guide to Christ, Flancian and Constitute of Constitute o your labors will be crowned with abundant success. You may visit the suburbs of the city and town, and find out the needy; you may learn who have not Bibles, and go and carry them this precious volume, accompanied with religious Tracts. Perhaps in some high garret you would find those who never heard the interesting story of a Saviour; then you would have enough to do. Perhaps, too, into some dark cellar you might carry the light of life, and be the means of saving souls. Such walks would be walks of usefulness, such walks might serious Call, Baxter's Call, Guide to Christ, Flavel on keeping the heart, Flavel's Touchstone of sincerity, Haunah Moore's Works, Meikle's Works, Newton's Works, Select Remains, Jay's Sermons, Davies' Sermons, Hunter's Sacred Biography, Fuller's Backslider, Doddridge's Riss and Progress, Horn on Missions, Griffin's Lectures, Spring's Essays, the Life of Henry Marsyn, &c. &c.

I must yet beg to ask, that you would keep your charity purse well supplied, by hanging up charity boxes; and never let your left hand know what your right hand doeth. Where is boasting then? it is excluded.

SELECT REVIEWS.

From the London Eclectic Review. Extract from a Review of Bush pham's Travels in

He left Jerusalem in company with Mr. Bankes, with the intention of crossing the Jordon, and pass-ing through Tiberias to Aleppo. The wild and gloomy vallies through which the road from Jerusalem to Jericho lies, made our Author feel, he says, most forcibly, the propriety of such a scene being chosen to illustrate the compassion of the good Samaritan. The road is held to be the most dangerous in Palestine, and the whole aspect of the country is grand but desolate. The site of Jericho, hitherto fixed at Ribbah, he considers to be indicated by some widely extended heaps and ruins, at a spot overhung by the barran hills of Ju-dea, more to the West, about twenty miles from Jerusalem, and within six miles of the Jordon. At Ribbah, there are no remains. The Jordon, our Author describes in much the same terms as Maundrell. After crossing a range of limestone hills on the other side of that river, the general elevation of which is about a thousand feet, they arrived at a second range, apparently containing particles of iron ore; both almost entirely barran, and running nearly North and South. Immediately beyond this second range, there extend elevated plains of nearly as high a level, the character of which Mr. B. describes as quite different from any thing he had hitherto seen in Palestine.

"We were now in a land of extraordinary richness, abounding with the most beautiful prospects, clothed with thick forests, varied with verdant slopes, and possessing extensive plains of a fine red soil, now covered with thistles as the best proof of its fertility, and yielding in nothing to the celebrated plains of Zabulon and Esdraelon, in

Galilee and Samaria." Beyond these plains, a series of gentle ascents in a north-east direction, through a luxuriant country, brought them to a deep ravine, at the bottom of which runs a clear and rapid stream called by the Arabs the river of Zerkah, and sup-posed by our author to be the Jabbok, which formed the northern boundary of the Amorites. The Travellers now entered the land of Gilead, or Bashan, the country of the Decapolis, and beheld with surprise, regions which have been supposed desert, covered with a fertile soil, clothed with forests, and persenting the seest magnificent landscapes. The oak is full frequently seen, varifying the prophetical reference, Ezek. xxvii. 6. 3 and 'we could now fully comprehend,' says Mr. Buckingham, 'not only that the bulls of this luxurient country might be proverhially fat, but that urient country might be proverbially fat, but that its possessors too might be a race renowned for strength and comeliness of person.' Advancing still in a north-east direction, the general face of the country continued to improve in the appearance of cultivation and picturesque grandeur; and our Author may almost be suspected of dwelling with peculiar zest and self gratulation on the magnificent, luxuriant, and wildly beautiful scene which he and his companion were the first Eng-lishmen who had explored in modern times. The peculiar richness of this district as " a land for cattle," is indicated, Numbers, xxxii. 1-5., and Micah, vii. 14. In the village of Boorza, seated on the brow of a hill, Mr. B. assigns his reasons for recognizing the city Bosar of Jewish history; and at Ramza and Jehaz, about three miles fur-

On the fourth day after quitting Jerusalem, having crossed another stream or torrent called Nahr-el-Zebeen, which appeared to them to be only a more northern portion of the Jabbok, they arrived at the splendid ruins of Gerash or Gerazi, are furnished with a minute description, aided by a plan of the city and of some of the principal buildings, which extends to sixty pages. Our Author suggests that in Jerash, we may have preserved the Gergashi or Jeshuri of the Hebrews. They passed the night at the village of Soof, and thence proceeding in a north-west direction, leaving the mountains of Nablous in the distance on their left, they continued their route through the most beautifully wooded scenery.

Mr. Bankes, who had seen the whole of Eng-

ther, are ruins, which possibly mark the scite of Ramoth Gilead and Jabesh Gilead, as their rela-

tive situation appears to correspond with the im-perfect data on which their distance must be cal-

culated, and the names are sufficiently similar to

the ancient appellations, to be a corruption of

land, the greater part of Italy and France, and almost every province of Spain and Portugal, frequently remarked, that in all his travels, he had met with nothing equal to it, except only in some parts of the latter country, Entre Minho and Duoro, to which he could alone compare it. We both conceived the scenery to be quite worth all the hazard and privation of a journey to the eastward of

Beyond Aidoone, however, the country changes to a bare and barren aspect, and their route led through large stony tracts interspersed with only patches of cultivation. Numerous caverus, fragments of ancient masonry, and several square or octagonal towers of Saracenic character, presented themselves in the villages through which they passed. Ascending some hills in a north-west direction, but inclining somewhat more exerterly than before, they at length arrived at Oon Kais on the site of the ancient Gamala, whose ruins they staid to examine. The view around them as they approached it, was 'as monotonous as that from the Holy City, and formed,' (says Mr. B.) 'a striking contrast of positive ugliness to the rich and verdant beauties of the enchanting scenery through which we had recently passed in the land of Bashan and Gilead, and in the approach to and departure from the ruins of Gerasa.' From the summit of the hill on which the rains of the Roman city stand, the prospect was, however, comsented themselves in the villages through which brary. With what money you raise purchase more books, and remember you are doing good by promoting the reading of good books. Such books are often the blessed means of turning the wicked from the evil of their ways to the service of God. Accept of any books that would be in the least useful; but when you purchase, choose those that would be the most so. Permit me to mention a small number to you: The Lives of Mrs. Graham, Mrs. Newell, Mrs. Emerseo, Mrs. (Com Kais is the country of the Gadaranes,)

struck us very forcibly, while we were ourselves wandering among rugged mountains, and surround-ed with tombs, still used as dwellings by individu-als and whole families of those residing here.'

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Leighton's Commentary on St. Peter. Edited by Rev. C. Bradley. London. 1821.

Mr. Bradley ingenuously confesses in the pre-face to this Abridgement of Leighton's inestimable Commentary, that 'he once thought the very ex-alted praise bestowed on it by others, somewhat more than it could justly claim.' Being new, he adds, 'better acquainted with its excellencies, he will venture to assert, that there is but one book better calculated to be the constant companion of the Christian, & that is a book written, not by the pen of man, but by the Spirit of God.' This has been so often said of so many different authors, that the form of expression has almost lost its emphasis. Every one is apt to rank his favourite theological writer next to the Bible. But the authority of Dr. Doddridge, and the explanation which he has furnished of the grounds on which Leighton's writings challenge this pre-eminence, will possibly in the present instance redeem, with our readers, the encounterm france redeem, with our readers, the encomium from either impropriety or extrava-gance. After speaking of the 'delight and edif-cation' which he had found in the writings of 'this wonderful man, for such,' he says, 'I must deliberately call him,' Dr. Doddridge adds:

"I can hardly forbear saying, as a considerable hilosopher and eminent divine (the Rev. Dr. Henry Miles, F.R.S.) said to me long ago, "There is a spirit in Archbishop Leighton I never met with in any human writings, nor can I read many lines in them without being moved." Indeed it would be difficult for me to say where, but in the sacred oracles, I have ever found such heart-affecting lessons of simplicity and humility, candour and benevolence, exalted piety without the least tincture of enthusiasm, and an entire mortification to every earthly interest, without any mixture of plenetic resentment. Nor can I eyer sufficiently admire that artless manner in which he lays open his whole breast to the reader, and shews, without seeming to be at all conscious of it himself, all the various graces that can adorn and enoble the Christian, running like so many veins of precious ore in the rich mine where they grew. And hence, if I mistake not is that wonderful energy of his discourses, obvious as they seem, unadorned as they really are, which I have observed to be owned by persons of eminent piety in the most different ranks, and amidst all the variety of education and capacity that can be imagined. In the works of this great adept in true Christianity, we do not so much hear of goodness, as see it in its most genuine traces; see him a living image of his Divine Master, for such indeed his writings shew, I had almost said demonstrate him to have been, by such internal characters as surely a bad man could not counterfeit, and no good man can so much as suspect."

To those who are familiar with Leighton's writings, this panegyric will, we are pursuaded, appear simply just. To those who are not, without affecting to add any thing to the weight of Dr. Doddridge's recommendation, we shall offer a few further remarks of a bibliographical, rather than of

a critical nature.

Respecting the theological and practical excellence of the Archbishop's remains, there is scarce.

He was in ly room for a difference of opinion. He was in doctrine, a Calvinist, nor does he ever conceal his sentiments; yet, his opinions were so mode-rate, his language is so guardedly Scriptural, and there is so much sweetness of disposition reflected in his style, that among many Non-Calvinists, he his own school. Those who admire Baxter, on account of bis moderate and irenical orthodoxy, cannot fail to be pleased with the character of Leighton's writings. But there is this difference between them, that Leighton's mederation is not studied or systematic; it proceeds from no effort to accommodate theological differences, from no want of confidence in his own sentiments, nor from any half-defined theory. His views are always clear, and his language distinct : his moderation arises from a perfect simplicity of mind. It consists, we think, very much in his exhibiting every truth in its just proportions and in proper perspective, so that what other divines achieve by metaphysical compasses, laboring to exhibit a precise plan of orthodoxy, he does better by copying from the Scriptures, as they lie before him : in stend of a bare plan, he presents to us a picture not the skeleton or section, but the likeness of the Divine original. His moderation, in fact, is not that of hesitancy, or of low orthodoxy, but that of a peculiarly sound judgement and a most pure relious taste.

But although few who are able to appreciate his piety, have been found to object to his theological sentiments, we have heard his style complained of. This complaint will not indeed be made by any persons who are accustomed to tread the mazes of learned prolixity in which are hidden the treasures of polemic divinity: it will not be made by those who have been inured to the bard labour of digging for theological knowledge in the massy folios of the seventeenth century. Those who can grasp the mighty sentences of Hooker or of Howe, still more those who can follow Charnock and enjoy Owen, will find Leighton's style perspicuity itjoy Owen, will find Leighton's style perspicuity it-self. This is saying little as regards general read-ers. A very slight effort of perseverence, howev-er, would enable any person to surmount the sup-posed peculiarities or difficulties of our Author's style, so as to render it not merely easy, but highly agreeable. The true cause of the complain lies, not in the composition; this, especially considering the period in which the Author fleurished, is singularly chaste and elegant, free alike from intricacy and quaintness; but in the imperfect and faulty manner in which his writings have generally been exhibited.

ROMAN POLYTHEISM & CHRISTIANITY.

Polytheism appealed strongly to the senses; the races of poetry, the charms of music, the fascinations of painting and statuary, with all the splendor of gold and every form of pageantry and pomp, were employed to produce strong impressions, and associate powerful feelings with the worship of the gods.

Many of the rites of heathen worship allowed

Many of the rites of heathen worship allowed and favored the indulgence of some of the strongest vicious propensities of human nature. We cannot particularize here; or it might be shown that a sensual people would be much tempted to support a system, which, under color of religiou, offered constant opportunities for the enjoyment of sinful pleasure.

The ruling powers permitted the operation of fanaticism without restraint: at any rate, they had an understanding with the leader in those offered.

fanaticism without restraint: at any rate, they had an understanding with the leaders in those effer-vescences of idolatious seal which frequently occurred, so as either to insure the direction of the infuriated mob of priests and eunuche against that which was obnoxious to the ruling powers; or its evaporation in some harmless nonsense. This remark is illustrated in the book before us, by the account which is given of the Golli, priests of a

heathen goddess called Cybele, who celebrated the rites of their supertition with drums, trumpets, and various other instruments; and by the wildest and most insane fanaticism that can be ima-gined.—Such things amused the Roman mob; and they were tolerated, while christianity was

But after all, perhaps, the chief reason why polytheism and idolatry were so popular was that they presented something palpable and particular, which the mind could lay hold on, and by which the affections night be moved. Religion is universally a subject of deep interest. This is evident rom the fact that no man feels neutral in relation from the fact that no man feels neutral in relation to it. But mere unaided reason presents to us at the best, only abstract truths, and general conclusions. And these have no power to seize the heart, and awaken strong or lofty feelings. Man turns from them, then, and if he can find nothing adapted to the wants of his nature, he will devise something to suit his purpose. He will have his visible symbols of Deity, his idole, his splendid ceremonials, and religious powers. remonials, and religious pomp. In every beather nation, we think it will be found that religious rites consist, in part at least, of that which is best adapted, according to the genius of the people, to awaken powerful feelings.

Hence the adaptation of the gospel to the uni-

versal condition of man. It does not deal in generalities; it does not drop its cold spculations and abstract truths, like morsels of ice, upon us. It comes home to our business and bosoms, and awa-kens our loftiest feelings. And the manner in which it does this deserves to be remarked. God is set before us as a pure spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, goodness and truth. But while this is done, even before the fear, that such a being will utterly overlook or force that such a being will utierly overlook, or forever punish us singers, is formed within us; we are told that he, who is the brightness of the Father's glory and the express image of his person, came from heaven to earth, lived for us, died for us, rose and intercedes and reigns for us; and we are encouraged by all that he has done, and all that he has promised to do, to trust in the Lord Jehovah forever.

There is another consideration.—When man looks around him, whether in joy or in sorrow, he finds no tokens of any being in the universe sympathising with me, but his fellow man. The desolating tempest comes in its angriest mood, and the baleful lightning glares on bim, in his highest joy. And in his deepest sorrow, the sun shines in its brightness, the moon sheds her lambent light, nature animate and inanimate is just as calm or as justiles the state of the s joyful, as though he were blest. Nature does not sympathise with man. And in his wretchedness, his feelings of guilt and of sorrow, what can warrant him to look to the author of nature, and indulge the hope of his compassionate regards? Why only this, that "we have a merciful and gracious high-priest, who now indeed has passed into the heavens for us; but who was once tempted as we are, who is touched with a feeling of our infirmities, and knows how to succour the tempted." Surely the gospel is admirably adapted to the nature of man; & calculated to exert on the whole race, a most salutary influence. In this adapta-tion, we find one of the secondary causes of its ra-pid propagation even in corrupt imperial Rome. [Exampelical and Literary Mag.

GLADIATORIAL SHOWS.

Some of our readers may not know what Gladitors were. It is proper then to say that, originally, they were slares or criminals trained to fight for the amusement of the people! When, however, the passion for these amusements became vis, and even ed in them with the utmost engerness. The em peror Nero exhibited, at one time, no fewer than our hundred senators, and six hundred knights. Gladiators' shows were advertised by hand-bills, as many things are among us. And they were no mock-fights. Every one before he entered on the arena, took an oath that he would fight until death, or suffer death in the most excruciating torments. It is incredible what numbers of these human beings perished for the amusement of Roman ladies and gentlemen. The seats nearest to the arena, were reserved for the nobility and gentry, that the might most distinctly see the cuts and thrusts of the combatants, and the convulsions of the dying gladiator !

The choice spirits of the metropolis not only enoyed these spectacles, but gambled on the compatants; and so combined what cannot be done in our country at the Theatre, or any where else that we know, except at the cockpit, the pleasure of the combat and the pleasure of gaming! The ladies looked on with intense interest while the fight lasted, and while the limbs of the fallen were quivering in death; and then turned and laughed with their suitors or paramours, and partook of the refreshments which were furnished by them, until another pair of Giadiators should be brought out to kill one another for their amusement. The combats of men with lions, tigers and other wild beasts. were scarcely less acceptable to the Romans than those we have just mentioned. Nothing, perhaps, afforded greater delight than to see a Christian thrown to the liens.

THE PRINCIPLE THAT SUSTAINS PERSE-CUTED CHRISTIANS.

It is easy to see that a powerful principle must have wrought in the minds of men, when they exposed themselves to universal derision, to general execration and contempt, to the anathemas of priests, the scorn of philosophers, the bisses of the mob, the utmost vengeance of an uncontrolled despotism, and the fury of wild beasts. What was that principle? It could not have been a blind far nationism; for however democratic functions. It is easy to see that a powerful princ naticism; for however desperate fauatics may be, naticism; for however desperate fanatics may be, their frenzies are evanescent. They will dare any thing and tempt any thing for the time—but their feelings or furies are rather transient. In the case to be accounted for we find a principle steadly at work from age to age; operating on housands in the same way—producing no violence, no bitter speeches or hard sayings; but at once the greatest mildness, the most unbounded philanthropy, the deepest humility, and a fortitude which nothing could overcome, a courses which authors nothing could overcome, a courage which asthin could daunt—What is it? May Paul answer the question? He died only about thirty years before Trajan, and surely he understood the principle well—"TRE LOVE OF CHRIST CONSTRATERS because we thus judge, that if one died for all, thet were all dead; and that he died for all, that they who live, should not henceforth live unto them selves, but unto him who died for them and rose a selves, but unto him who died for them and rose a-gain." May John answer the question? He died only about eight or ten years before the marryedom of Ignatius. He says "And we know that the Son of God has come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children keep yourselves from idel the apostles and their disciples, in all said or did, showed themselves under a powering inflances of love to the Savios passion gave its colouring to every thing and every word they spake. Like every

strong passion it brought every feeling into subserviency to its movements. This love was founded on the character of Christ, and on what he has done and suffered for sinners. The primitive chris-tians seemed never to forget that they were re-doemed by the blood of Christ; and they felt that they were "not their own, but bought with a price, and bound to glorify him in their bodies and spirits which are his." [Erang. & Lit. Mag.

From the Friend of Man. MANNERS OF SCOTLAND.

The eloquence of George Whitefield was always well adapted to his auditory, and varied much in original feeling, as well as mental power; yet his words were as the arrow of a skilful ar the arrow drawn to the head and sent home to the mark. One great faculty of his mind consisted in seizing the interesting events of the passing mo-ment, catching the manners living as they rose before him, and embodying them in his discourses so that every vital feeling should rally round the truth which he designed to inculcate, and impress them on the heart, with eloquence of soul.
When George Whitefield first visited Edin

burgh, he was cordially received by multitudes of people. At that time an execution took place.— Perhaps, not disposed to interfere with ministers under whose care the criminal was, or to intrude on them in a land where he felt himself yet a stranger, he only indulged his curiosity to see the manners of the people, by mixing in the crowd .-But his appearance drew the eyes of many on him. and gave rise to almost as many opinions, and perhaps as various, as the imaginations of a number of individuals were likely to generate. The next day he preached to a large body of persons in a field near the city.—We may judge of the crowds attending his first sermons at Edinburgh, when in London, where he was known, ten, twenfend his preaching-at 5 o'clock in the morning. On the subject of the execution he addressed

his Edinburgh audience nearly as follows:

. ... know (said he) that many of you will find it difficult to reconcile my appearance yesterday, with my character; many of you I know, will say that my time would have been better employed in praying for the unhappy man, than in attending him to the fatal tree, and that, perhaps curiosity was the only cause that converted me into a spectator on the occasion; but those who ascribe that uncharitable motive are under a mistakewitnessed the conduct of almost every one present, on that occasion, with which I was highly pleased, and indeed, it has left on my mind a very favourable impression of the Scottish nation .-Your sympathy was visible on your countenances and reflected the greatest credit on your hearts; particularly when the moment arrived that your unhappy fellow creature was to close his eyes on this world forever you as if with one impulse, turned your heads aside and wept. These tears were precious, and will be held in everlasting re-How different when the Saviour of membrance. mankind was executed on the cross. The Jews, instead of sympathizing, triumphed in his sorrows, They reviled him with bitter expressions, with words even mere bitter than the gall and vinegar which they handed him to drink: NOT ONE of all that witnessed his pains turned the head aside even in the last pang—yes, there was one.—That glorious luminary, [pointing to the sun] veiled his bright face, and sailed on in tenfold night!"

Well may such an apostle be held in venerated remembrance. The beauty of the scene, every eye suffused in tears, every face velled in sorrow: the apt contrast between the feelings of men under the influence of christianity, and those who crucified its author, with the sublime recollection, yes, there was one," as if new light beamed o his memory; all bring him to the mind's eye, as a great man, with consecrated talents and devoted zeal, effectually impressing powerful truths on the insceptible heart; as absent yet present; as one that being dead yet speaketh.

MANNERS OF FLORIDA.

The cession of Florida to the United States, has opened a new and highly important missionary field. Ignorance and vice, sanctioned by superstition, there know no shame. We copy letter from the gencer, written by an Officer in the U.S. Army, and presenting a picture of degradation and moral wretchedness calculated to move any heart not made of stone. We unite with the Editor of the paper referred to, in saying, let the Bible and the Herald of the Cross be sent thither without delay.

Pensacola, 11th Feb. 1822. Dear Sir,-Your letter requiring information with regard to the practicability of introducing the Gospel into this place, &c. has been received. It is with much pleasure that I have it in my power to afford any information calculated to assist a cause of such importance as the introduction of the Christian Religion among any portion of my fellow men. I shall proceed therefore, to give you such answers to your questions as I am ena-bled to do from a knowledge of facts. 1st. This climate is justly extolled for its salubrity, and affords as little danger to a northern constitution as any other in the same latitude. This place has always been exempt from pestilential diseases, although it has for a long time been the resort of French and Spanish emigrants from all parts of the world. 2d. The number of inhabitants are estimated at 1600: viz. 1100 French and Spanish and 500 Americans. 3d. Of the number that would listen to a minister of our persuasion, it is difficult to form any calculation, without a trial, as the American emigrants are made up of every denomination. But from the number collected together, when any thing like religious exercises have taken place, (which has been sim-ply the reading of a sermon,) I should judge that nearly all the American population would attend the preaching of a man of any denomination, who has talents to interest his heavers, either by the matter or manner of his discourse. 4th. His support would be doubtful; some would subscribe liberally for a popular man; 1000 dollars is as amali a salary as any man would probably accept of; and I believe that not more than half this sum could be at first collected, but the amount might no public fund of any description in this city. 5th. obstacles to the introduction of the Gorpel are, the opposition of the Catholics, whose influence, however, would not extend beyond their own sect; and the uncertainty of the preacher's 6th. The Sabbath is spent by the 'Cre oles in what they call innocent amusements, visting, riding, hunting, &c. as is customary with the same class of people in New Orleans and the West Indies. Those who pay any attention to religion so through with the Catholic ceremonies in Church. Among the Americans every person has his own way; some pretending to be moral, spend their time in reading, &c.; others amuse themselves as on other days. But little business themselves as on other days. her probably a strictly moral man, well educa-ted, affable, polits, not averse to gaiety, and one that would nevertell them their faults, would please them best. But in my opinion, a man who would do most good, is one strictly religious, without appearance of bigotry, of liberal principle with regard to sects, well educated, and an energetic egard to sects, well educated, and an energetic and correct speaker; one who would make them see their faults without exciting their indignation, and pranch the Gospel without sectarian abuse.—

The Spavish and French inhabitants are, with few exceptions, of the lower order. They all speak French, and are addicted to many vices,

discreditable to them. Very few of them understand English. The Americans are made up of office holders, professional men, merchants and mechanics from all parts of the Union; togethor with a good number of army and navy officers, who are not included in the census. 9th. All the Spanish and French, who have any raligion, are Catholics. They have a priest, who scarcely maintains a character of merality, & manage their affairs very loosely, even for Catholics. 10th. I have met with but two or three professors of religion, and those females. We have had no Protestant Preacher, but I am told a Methodist is expected from Georgia. As he is represented to be a very ordinary man in his profession the probability is he will not succeed well.

My opinion is, that it is advisable to con preaching here immediately if possible, and that a very respectable audience would favour it. And I know this to be the opinion of many of the first men in the place. If you are authorized to extend your mission to this city, I would advise you to do so by all means, for I believe there is no place where you could render the cause of religion more service; and it is not at all improbable that you might receive sufficient inducement to remain ere would now be no competition of sects, and

the season is favourable for health. Since I received your letter, I have been at considerable pains to obtain information, and ascer-tain different opinions on the subject, and it is from these and my personal observations, that my answers to your questions are made up. I should be happy to hear from you again on this subject, and shall always take great pleasure in answering your inquiries, and in rendering every assistance power to the cause in which you are engaged.

Accept my assurances of esicem, and believe me our friend, A. P. MERRILL, U. S. Army. your friend,

REVIVAL IN SHOREHAM, VT.

For the Boston Recorder,

MR. WILLIS, Dear Sir,-The present is a distinguished era. Nat only is the angel, which has the everlasting Gospel to preach, bending his way to the four quarters of the globe, and to the islands of the sea; but our churches at home are blessed with rich effusions of the Holy Spirit. Although revivals of religion are now frequent, they are not the less worthy of notice; nor do they the less de-mand our gratitude & praise. Hoping that the following narrative may redound to the honour of our adored Redeemer, and excite some of his followers to renewed diligence in His service, I transmit it to you, to be inserted, if you think proper, in your useful paper.

In the winter and early part of the spring of 1820, there was a little revival in one section of this town. In a few months our church received an accession of 15 members, 10 by profession, 5 by letter from sister churches. From that time to the commencement of the late season of refreshing, there was nothing worthy of remark, except our lukewarmness and ingratitude. A year ago last winter, our declension had become truly lamentable; perhaps the church was never in a more languid state. In particular, the neglect of family prayer excited serious alarm. April 6, 1821, the church appointed a committee to devise some plan for the revival of family religion, and to report the same at our next church meeting. The result was a kind of covenant, in which the members acknowledged to God and each other their delinquency, and promised, with divine aid, to attend to the duties of family religion, "daily, faithfully and persever-This instrument, which was signed by brethren present, was presented to those that were absent, and soon became the unanimous measure of the church. This measure, which we consider as one important means of the late revival, was not carried into effect without persevering and anxious effort.

Early in the spring, revivals commenced in Sud-bury, Middlebury and Whiting, but with us there was no visible alteration till the third Sabbath in June. During the morning service of this day, there were decisive tokens of the Divine presence. At noon the church repaired unanimously to the Acadeny for prayer and consultation on the prerent state of religion among us. Such a season of tenderness and solemnity is seldom witnessed. The Holy Ghost seemed to fill all the place where e. It was agreed succeeding week, a day of fasting and prayer. We went again to the same place on the following Sabbath to spend the intermission in prayer: but the congregation followed us, and we were obliged, for want of room, to return to the meeting house. For a considerable time these prayermeetings were continued, and attended by nearly the whole congregation.

In the afternoon of the last Tuesday in June, 1 preached in the north part of the town, and, to wards the conclusion of the discourse, experienced unusual freedom in addressing the aged. An elderly woman returned from the meeting expressing her approbation; and as she entered her own door, was seized with a paralytic fit, and expired in five hours. This unexpected stroke of Providence was the means of arousing some from the lumbers of sin.

On the day of the fast, the assembly was unusually large. Several neighboring ministers attended; the exercises were highly interesting; and the power of the Lord was present, if not to heal, at least to alarm and convince. The day will never be forgotten. The arrows of conviction were fastened in many hearts. In the evening we had a conference for youth, in the centre al-house; the solemnity of this meeting exceeded that of the cay. About 40 prose as by one impulse, to request an interest in our prayers. On Saturday evening following, we had a similar meeting, when about 70 arose and made the same request. Here we had increasing evidence that God was carrying forward His work. The stillness, tears and sighs of this meeting, and many others, could not fail to make a spiritual observer exclaim, " God is here."

The next Tuesday afternoon, the females me for prayer at my house. That evening I rode home from a lecture, and had hardly alighted, when several young men of the neighborhood caught my hand, each in succession, and cried with inexpressible solemnity, "Mr. Morton, do pray for me; I am a great sinner, going right down to hell." We went in, and spent an hour in prayer. Here were 7 burdened souls, strugti g for deliverance. To most of them, the next was apparently the commencement of spiritual life. In the afternoon of the 4th of July, we had, at the meeting house, a conference for youth, while the fathers and brethren of the church were praying for us, at another place. A large All, it is believed, went away selemn, and many with a wounded heart. The day so distinguished iff the annals of our country, was most signally honoured by the Holy Spirit; 10 or 12 hopefully converted. During this week upwards of 25 were permitted to hope in the mercy of God, through a crucified Saviour; and probably 150 were concern-

From this period, the work progressed with great power. The first week in August, was nearly as much distinguished by hopeful conversions as the first week in July. We had meetings almost every day, generally in school-houses, and although our people were engaged in gathering the early harvest, yet crowds attended; sometimes, probably twice as many as could be accommodated in the places where we assembled. And here I would mention it as a smile of Providence, that the wea-ther was fine, and never was the harvest gathered

ed for their souls.

In the early part of September, we kept a day of thanksgiving, to praise the Lord for the wonders of His love. A happier day, perhaps was never known In the latter part of antuning there was a surpl

sion of divine influence, but in the winter we were favored with a little gleaning of the harvest.

Clear and deep conviction of sin, and distinct evidences of conversion, have characterised this work. Although "the terrors of the Lord" have been exhibited, yet sudden excitements of the passions, or of terror, have seidom been known. In the early stages of the revival, the operations of the Spirit were so powerful, that I dared not do the Spirit were so powerful, that I dared not do any thing to raise the tide of feeling; but felt it my duty often to exhibit the character, offices and ess of the Saviour; his ability to save the greatest offenders, and his willingness to welcome the returning prodigal. No instance of falling or outery has occurred within the circle of my observation; but several persons have been, for a time bereft of bodily strength, by an overwhelming.comviction of their vileness, and of the holiness and justice of God Generally this has not been the effect of a sudden alarm, but has followed days or weeks of seriouspess. In many of our meetings, he must have been insensible, indeed, who cou otheelingly exclaim, 'how dreadful is this place. In the church throughout the whole of this day

of visitation, there was an uncommon union of effort and ferrency in prayer. For weeks, and almost daily, some of the brethren were visiting from house to house. The dwelling house, the workshop, the harvest-field, and the grove, became each not unfrequently the place of exhortation and prayer. Visiting and conversing with people indi-vidually respecting the state of their souls, was practiced before it was known that the revival had ommenced; and continued, in a greater or less degree, till it appeared to subside. This silent method of usefulness has been signally blessed. In the system of means, and in the extent of its usefulness, the preaching of the gospel held the fore-most rank; but for a season, almost every exertion for the advancement of the revival appeared to be successful. And here it would be ungrateful to pass in silence the flimely and faithful assistance of neighboring ministers, and some of the students of Middlebury College. We trust they have here some gems, which will brighten their future crown.

The whole number of hopeful conversions in this town is thought to be about 200. The Baptist church has shared richly in this gracious work About 180 have publicly professed religion. To town, 50, if I am correctly informed, have been added. The Bantist church in Cornwall have received 10 from the eastern part of the town, and 2 or 3 in the south-rastern have united with the Baptist church in Whiting. Our church has received 118; 12 the first Sabbath in September, 89 the first Sabbath in November, and 17 the first Sab bath in January. In this number were persons o all ages, from 10 or 11 to 60 years. Far the great est part, however, were young people. Almost every family in our Society has been visited with the influences of the Holy Spirit; and in a number of instances, 3 or 4 have been hopefully converted

After all, we should not forget that even reliious prosperity is not without its danger. We may be called to mourn over some young or old disciples, who have sinned and have not repent-Unknown trials and sorrows may be before Surely it does not become him that putteth on the armonr, to exult as he may who trium ly lays it down. But it would be wicked to despond, after having received so rich a blessing. Not unto us, O Lord, not unto us, but unto thy name be all the glory." Yours respectfully,

DANIEL O. MORTON Shoreham, March 26, 1822.

From the Religious Remembrancer. Extract of a letter from Wilton, Connecticut, dated

March 20, 1822. "All is seriousness and solemnity in Wilton .-Eternity and its concerns seem to fill and engage the revival began, and instead of decreasing, it is increasing. It already pervades almost the whole town, and wears an increasingly interesting appearance. Conferences, leatures, and meetings of encountry decreasing the statement of the statem quiry, day and evening, are frequent, full, silent, solemn, affecting. The desire which is manifested to hear preaching and exhortation, is great indeed. Anxious meetings for some time, have been, and still are peculiarly interesting. The one we had yesterday, was a scene that might have est infidel. Four Ministers of the Gospel were present, and with enough to do. The Rev. Mr. E. preached in the evening. Six or seven hundred were assembled. The number of hopeful subjects of grace is more than 60. Many are under deep convictions, and seem ready to submit to God, and lay hold of the hope set before them in the Gospel Hundreds are awakened.

"The work has been, and continues to be very still, yet powerful on the heart and conscience. Convictions, generally, thus far, have apparently been gradual, but of happy tendency. It seems to be conspicuously the Lord's doing. It began in the northern part of the town, among the grossly abandoned and openly irreligious. gate and the reviler, the moralist and the univer salist, fell alike before the noiseless but resistless sword of the Spirit. Persons of all ages have been subjects of it, the little child and the grey-headed sinner, the thoughtless youth and the middle aged

"An instance of some interest and quite striking is that of an aged deaf man. This person who ha not been able to hear a sermon for 30 years, and who has long been totally stupid on the subject of religion, without knowing that there was any such thing as a revival in the place, became impresse mind ;-how or by what means he cannot tell ; -was brought under pungent convictions, and at length to hope and rejoice in Christ. I mention this case the more particularly, as I think it affords striking proof that revivals are not, as some say, the work of man. The revival has spread to some ex-tent into the southern part of Ridgefield. A consi-derable number there have obtained hope. South Salem, in New-York, is beginning to be visited graciously; and in several other towns & churches in this quarter, appearances are encouraging. Ev-idently a great cloud of Divine Grace is hanging over this whole region of country. May it soon dewhole region of country, May it soon de cend copiously!

UNITARIAN UNIVERSALISM.

For the Boston Recorder.

In a Unitarian periodical work, published in Boston, called the Christian Disciple, in the number for November and December last, page 451, I find the following candid statement of the views of Unitarians, with respect to future punishment:

"If by everlasting punishment is meant the proper elemity of hell forments, it is a doctrine which most Unitarians of the process."

est Unitarians of the present day concur in reecting; some understanding that everlasting de druction, to which the wicked are to be consign ed, an absolute annihilation; others conceiving of their sufferings as consequential and indefinite, as to their duration; and others that all punishmen will be necessarily remedial, and will end at last in a universal restoration to goodness and happi-

These doctrines of modern Unitarianism, must be considered by every friend to evangelical truth, as threatening the most serious injury to the interests of piety. The doctrine of Universal Salvation, or of the annihilation of the wicked, or their final restoration to happiness in a future state, in the most unexceptionable form in which they have ever been taught, has been found by sad experience to be chilling as the frosts of death, to every pious sentiment. They permit the sinner to live at ease in the neglect of religion, and to teample without fear upon the authority of Jeho-These doctrines of modern Unitarianism, mus trample without fear upon the authority of Jeho-rah. That such are the deleteriou consequences of these doctrines, so flattering to the depraved feelings, cannot be eclously doubted by any one,

who will take the trouble to examine the influence they have exerted in those parts of the counence they have exerted a try where they have been generally received. In their influence upon the morals and religion of the country, they stand by the side of scepticion and open infidelity. The friends of true religion cannot therefore he indifferent to the progress which a cornicious nature are making in doctrines of such a pernicious nature are making in our land. Let every friend of the Redeemer pray more devoutly that religious error may speedily be arrested in it progress. Let it be known.

BOSTON RECORDER.

SATURDAY, APRIL 20, 1822.

A Sermon, preached before the Auxiliary Educa tion Society of the Young Mon of Boston, Janu ary 23, 1822, on the occasion of their Third An niversary. By SAMUEL FARMAR JARVIS, D. D. Rector of St. Paul's Church, Boston, and President of the Society.

TEXT .- The harvest truly is great, but the labor ers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest .- St. Luke x. 2.

"The Auxiliary Education Society of the Young Men of Boston," has distinguished itself by the perseverance of its efforts, as well as by the zeal and liberality which marked its original formation. It deserves to be recorded to the honor of this Auxiliary, that some of its most active members were the first to move the estublishment of an Education Society in Boston, and that their exertions prepared the way in no inconsiderable degree, for the success of measures subsequently adopted, to rear un the institution which is now assisting the education of 250 young men for the ministry.

They ask not the applause of men, however, nor should we have hinted at the above. fact, but for the purpose of encouraging in others, a spirit similar to theirs; and exciting the youth of our country to do whatever their hands find to do, knowing that their labor shall not be in vain in the Lord, although its immediate fruits may not be as large as their sanguine wishes may lead them to anticipate. Many good designs die in the very conception, through unfounded fears of premature death at a later period; and without doubt many attempts to accomplish some great and good end have failed, through want of wisdom in the plan, or perseverance in the execution. But this is not a sufficient reason why other attempts should not be made, and made with more prudence, more calculation, and more prayerfulness.

It is certain that the youth of New-England are not doing so much as they might do; that they are not associated for benevolent purposes to so great an extent as is desirable or practicable; & that far the greater part of what is done, is the fruit of female effort. Whether there be a deficiency of enterprise among our young men-or whether they feel themselves superior to labour in which angols are engaged; or whether they are too much bent on their pleasures to find time for engaging in the noblest employments; or whether they are ignorant of what is going forward in the religious world; or feel themselves unworthy to lend their assistance in so great a cause, we pretend not to determine. Probably some or all these reasons operate in a greater or less degree to prevent that union and that scalous co-operation which would render them very powerful auxiliaries to all our Missienary and Education Societies.

It is not always practicable to form heree societies in our country parishes, nor is it needful in the commencement of the business. Five or rix young men, whose hearts are warm, and resolutions fixed to do something, may first unite. the amount of their annual payments; each of these may converse with some one or more individuals, and prepare them in the course of the year to join the little band, understandingly; thus they may double their number from year to year, till all the youth of a parish become interested in the subject, and cheerfully relinquish their expensive sports for the rational pleasure of doing good. This method of forming societies, among the young especially, is believed to be much more eligible, than that which proposes to include the whole at once; in the latter case, numbers will unite with little reflection and little acquaintance with the object : in the course of a single year, many of them will fall off; this creates discouragement in the minds of others, and in the course of two or three years the society dies. Nor does the evil end here, For after one such attempt has failed, it becomes almost impossible to succeed in any other; disgust is excited by the very term, " Society," and the warmest friends of the cause are reluctant to encounter the danger of a second attempt to promote it by any systematic measures.

If nothing were regarded but the improvement of our youth, it would be highly desirable that they should early and permanently be connected with some organized society; their manners, their moral habits and their social dispositions would receive a tincture from such an association, greatly subservient to their respectability and luftuence in after life. Many instances are on record confirming the position that youth thus associated, are more likely to become sincere disciples of Christ, and to grow more rapidly in grace, than others who stand aloof from such engagements. They are often led to enquire into the state of their own hearts, and into their personal interest in the Saviour, by their activity and ready sacrifi-

ces for the spiritual welfare of others.

Ministers, and Christians in advanced life, who are earnestly praying for the revival of religion. will act wisely in reference to this object, if they will encourage the formation of Juvenile Societies, and strengthen them by their counsels and exhortations. And we cannot but fear that there is some great deficiency on the part of those whese office and years give them peculiar facilities for promoting such associations; that they do not sufficiently realize the importance of training youth from their earliest years to habits of liberality and disinterestedness, and of encouraging them by advice when asked, or by approbation when they have accomplished a little, to attempt more. This however is a mere suggestion, on which we cannot dwell. Sure we are, that personal religion and the general religious character of our country, will be improved by no means more certainly, than by the increase of enlightened zeal for the diffu-sion of the gospel abroad—and the increase of soah zeal must depend chiefly on the impulse gi-ven to the rising generation; and this impulse

of organized societies.

The Sermon whose title stands at the has this article, is worthy of the heart as well a talents of the author. His object was not play the learning of which he has shown possessed by some other productions; but to illustrate, I. the necessity of the Chrise. nistry : Il, the wants of our country ; and consequent duty of all who call the

Under the first head he observes, that a at which all religion aims, is the sauctifu the soul and the purification of the body, the may be prepared for a state of endless he in the world to come. This is doubtless of all religion so far as the interests of men; cerned. The means which contribute to he end, are prayer, public & private, the uco and the word of God, whether read or per God has ordained that these means be perme observed.

After illustrating the connexion between eans and end in this case, he proceeds:

" The religion of the means, then, if a used, will lead to the great end for which was instituted. Now with these meaning tian ministry is inseparably connected. It is public worship, there must be some one the devotions of the people; if there are ments, there must be some person authorized minister them; if the word of God be pre there must be some whose duty it is to state to preach it. The Bible is a book of the m mote antiquity, written in languages wh no longer living, abounding in mode, de familiar only to an eastern ear, illustrated taphors drawn from habits, and mannen, w toms, which have long since gone down to the of nations. Lut in addition to these di our earliest familiarity is with a trenslation the arbitrary associations which every man to make with particular words or phrases, tentimes extend their influence through the tures. This is the most common source of and the only efficient check is the knowle the original languages, and the companies ferent versions. For these purposes much necessary; and in proportion, therefore, as portant to understand the word of God. same proportion is it important to have i ministry."

The wants of the country are forcibly si "We have, my brethren, an immene to extending from the Atlantick to the Pacific from the lakes to the gulf of Mexico. Lets cast his eye upon the map, and contrast he of Massachusetts with that of the Union dependencies, and the sight will at once more thoughts to his mind, than the most the statement. All that country which you me you is rapidly becoming the abode of man. The tide of emigration pours also the force and rapidity of a mountain tones necessaries of life being so easily attainable is nothing to check the growth of our popular yet the most populous parts of our cour greatly increase, because there are a list nameless outlets which convey the stream distant land. The settlers of these news begin to talk of Old and New America, efathers talked of Old and New England what is the condition of these new col regard to the enjoyment of the means of na It has been shown by documents published parent society, that, on the general esti one paster to a thousand souls, there i enough, at this present moment, to supply millions of our population; and consequent there are not seen that is the U. come are either whofly or partially deprived of the of religion.

"But gloomy as this picture is, the statem which I refer, do not exhibit the subject init est aspect. They have overlooked, or at have not delineated a very important feature

The " feature" here referred to is the stitutions of religion, and the consequent me of relying entirely on individual association the maintenance of pubic worship. There's ations in the thinly settled parts of the or must unavoidably be very inefficient, even i possible to call them into existence at all; is variety of religious denominations, every found, greatly increases the difficulty. We not enter into the question, how far religit tablishments are useful, or how far they an nicious; the necessity of them certainly em very corrupt state of society, for what bast not the heart capable of, that will not supp worship of God without compulsion !-evils that attend them are clearly so numer malignant in their influence on the vital is of religion, that a wise and good man will bly pause sometime, before he will firmly al every man be bound to support such mini religion, as our rulers may give us."

Adverting to existing state of things in chusetts; the irreconcileable variance of and the difficulty that arises of course in port of two ministers, in a town where it has found difficult to support one, Dr. Jarvis de ly observes:

" If it be so here, what must it be in our

settled territories, where religion has no fathers or nursing mothers? One clerging said, is necessary for every thousand south said, is necessary for every thousand soch so; but when it is remembered that this is may be composed of five or six different of nations; it will be seen at once how the of the Christian community, by increase wants, increase the difficulty of supplying Can it be a matter of surrouse that, in the Can it be a matter of surprise, that, in the all that life and energy which are exhibite new settlements, the goodly plant of Christian should have taken no root, and is with dying for want of nourishment? The soun axe may ring through the forest; the plous pierce the sod which had been before undis for centuries, excepting by the hunter's fread, streams may be pent up in their narrow ied powers not their own given them, to turn the wheel, and afford, rewich many the professions. wheel, and afford nourishment and prote man; villages, and towns, and cities, mal up and flourish:—But while the smoke is curl from many a domestic hearth, when are the altars! where is the village spire, to heaven, and telling to the distant travel. he is approaching the abode of Christian, the hapless divisions, of this little commi ken their strength, and deprive them of means of grace. Their children remain tised and uninstructed. The incense of never ascends from the altar of their hearts. walls of the sanctuary never reverberalt heir praises. The memorial of their Redn love never touches their lips. The charity is never offered by their hand. generation, religion wears itself away by all al decline; in the second, it can hardly be have existed. As our population increases, tore, the prospect is shrouded by a more tous gloom; and there is great danger, that

all the exertions which the pious and can make, we shall become a ration of held

and not of Christians."

trongly urged from the consideration that "God alone can give the increase :"-We are to prayor all Christians, that they may hold the faith in unity of spirit; for young men, that they may be ed by the Holy Spirit to devote themselves to the pervice of God and the edification of the church; or the affluent that their hearts and hands may be opened; for ourselves, that we may feel our obligation to do good, and distribute. Beside this . ince religion is a principle of action, we are to do wery thing which would be the natural consequence of sincere prayer. On this point, the fol-lowing appeal is pertinent and powerful:

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"Can we pray sincerely for the fatherless and the widow and not feel inclined to do them good? Can we pray for the wretched, the hungry, and the naked, and yet abstain from soothing their torrows and relieving their wants? And in like manner, can we pray for our brethren, who are prived of the bread of life, the daily bread of the ul, the means of religion, and feel no disposition to impart to them a portion of the comforts with which our own souls are blessed? What would this be, but to say to the destitute, "Depart in peace, be ye warmed, and be ye filled?" No, my brethren, we cannot pray truly and earnestly, that the kingdom of God may come, and that his will may be done on earth as it is done in heaven, without being excited to do according to our ability, for the promotion of his sway over the souls of our fellow-creatures."

We hope and believe that the time is coming. when Christians will so far see eye to eye, that they may cordially co-operate in Missionary enterpries, and as sincerely rejoice in the success of denominations with which they are not immediately nected as in the success of their own. If the Lion and the Lamb shall lie down together, it is hardly conceivable that Lambs will quarrel among themselves. However, we cannot flatter ourselves that this time has yet arrived. The essentials of communion are not yet agreed upon. We deplore the fact as well as our author, and ope to strive together with him, that this " spot" on the robes of the saints may be removed.

The following paragraphs, with which we conclude our extracts, it is to be hoped will be admitted as true, and felt by all Episcopalians:

"But notwithstanding the unhappy divisions which thus separate the sons of one common Faher, there are, blessed be God, two objects of reious benevolence, for the promotion of which, various denomination may form a zealous ion: I mean the diffusion of the Scriptures, and the gift of academical education to pious but indigent young men, who wish to devote themselves to the service of God. the service of God.

And where are such young men to be found : Principally, my brethren, in those sequestered reners of life, into which the spirit of the world, with its amusements and follies, hatn scarcely entered. We must seek such among the hardy sons of our virtuous yeomanry, remote from the pride and the luxurious indolence of cities, as well as the low and grovelling vices of smaller towns. We must seek for them in our farm-houses; seek for men inured from their childhood, to toil and deprivation, and willing to encounter both for the glory of the Redeemer, and the salvation of man-kind. Many a pious heart and brilliant intellect lies buried under the load of hopeless poverty. Many a youth is condemned to a life of obscurity and inaction, because there has been no benevolent hand to unlock the fetters of the soul, and

munity.

Be it yours, then, my brethren, to assist in so noble, and so useful a charity. And remember, that
every youth, whom you help to train, will be the tre of blessing to many of your fellow-creatures; the radiating point from which light & com-fert will emanate, to heal the broken-hearted, to strengthen the weak, to guide the strong, to encou-rage the penitent, to rebuke the guilty, to confirm the good—TO MAKE READY A PEOPLE PREPARED res; the radiating point from which light & com-

UNITED FOREIGN MISSIONARY SOCIETY.

Union Station,-The intelligence from this Misin is brought down to the 26th Dec., in the Missionary Register of the current month. The war between the Cherokees and Osages, continu-ed to be an obstacle to the efforts of the Missionasies. The conflict is maintained with the usual Indian barbarity. About the first of November, the Osages were overtaken by the Cherokees, and not far from an hundred of them were either ta-ken or killed. The Osage warriors were absent. The old men, women and children, were of course offenceless. As many as were able, fled; but bey were pursued for one day and part of anoer, and as many as were overtaken, fell a sacrihe to the enemy. Their peltry, meal, many hours, and most of their few utensils were lost. The Cherokees have not approached the Mission esta blishment, and probably will not. The three Onge children lodged there, were safe. The ages blame Maj. Bradford, the United States Agent, for permitting their enemies to attack them, after he had promised to do all in his power to heep them back; but he had "no authority to vent the Indians from going to war."

"The health of the family is almost entirely med." The Osages will send their children the school, as soon as the war is over; they are idently gratified by the proficiency of the few ady under instruction. The Mission is supand with mineral coal, from a place on Verdigris Creek, about fifteen miles distant. They have alsecured a field of corn, which belonged to Mr. oir, so cruelly murdered by the Cherokees, ich will probably produce them 400 bushels.

Harmony Station .- Dr. Belcher, under date of ec. 21, writes: "From present appearances have no doubt of obtaining as many of the age children for the school, as we shall be able accommodate." Several of the tribe have ofed their children, " expressing a wish that they whi he taught to read, and to live like white

Mr. Chapman, of Union Station, has returned a and time to Harmony, for the purpose of having assistance of Mr. Williams, United States preter, in acquiring a knowledge of the Orage lage. The brethren, Pixley and Requa are studying it. They have finished a Dictionaand the most important parts of a Grammar. ey are now attending to the construction of senes. Mr. C., referring to the existing war, " we cannot be of use to the tribe, in such a de of things," It is certainly very desirable, if cticable, that the government of the United tes should interfer and put a stop to those ainary contests that are not only operating to defeat of the best designs of benevolence, but

le utter destruction of the Indian tribes. Chapman's health continued very feeble,

The duty of prayer in these circumstances is | at the last date, Dec. 28, and it was apprehended that attention to his health, would require a sus-

pension of his labors for a time, and also a journey. Tuscarora Mission .- On the first Sabbath in February, four young men of the tribe, were admitted to the church. Three of them were baptized, and two of them married. They are the first in the nation for intelligence, industry and influence. An offending sister has also been restored, giving satisfactory tokens of great self-abhorrence and contrition. Another young man has died, who would have been admitted to the church at the same time, had he lived. There was " good reason to believe that he was prepared to be forever with the Lord." Beside these, several others manifest more or less anxiety about their salvation. Some of firem appear to be determined to seek the Lord. "The Spirit of God is still working among the

people." The school is increasingly prosperous. From the whole of Mr. Crane's account, we gather that a pious and affectionate disposition prevails among the Indians; that great watchfulness is exercised over them ; that they are not admitted to the church without repeated examinations and full trial; and that the Christian Indians are improving in knowledge and practice.

The Royal Chapel of George IV. at Brighton. was consecrated on the 1st January. Rev. Dr. Pearson preached the consecration Sermon from 1st Kings 8: 63. The King, with many of the nobility and gentry were present.

The friends of religion at Oswestry, in England, have adopted the plan of meeting in their chapels for religious worship, and of holding the public meetings of the Sabbath School children, on the days of the annual horse races, which are characterized by scenes of abounding immorality; the happiest effects have followed, from those services, & from the distribution of Tracts, accompanied with suitable admonitions.

At a late general quarter sessions of the peace in the County of Norfolk, Eng. it was unanimously resolved, on motion of Lord Sheffield, that it be recommended to all who employ laborers, artificers or servants by the week, to pay the weekly wages on Friday at the latest, to remove all pretence on the part of the poor, to the necessity of violating the Sabbath by making necessary purchases on that day.

" No religion ever appeared in the world whose atural tendency was so much directed to promote the peace and happiness of mankind as Christianity. No system can be more simple and plain than that of natural religion, as it stands in the gospel. The system of religion which Christ published and his evangelists recorded, is a complete system to all the purposes of religion, natural and revealed. Christianity as it stands in the gespel contains not only a complete, but very plan system of relig-ion. The Gospel is in all cases one continued lesson of the strictest morality, of justice, of benevolence, & of universal charity." -- [Lord Bolingbroke.

This is the cool opinion of an avowed infidel, and would warrant Dr. Priestly to say of him, ashe said in regard to another distinguished man-a reputed unbeliever-" he is not far from being one of vs." Why did not Bolingbroke believe in the Divine authority of a system, which approved itself so highly to his judgement ?- Because there was interwoven with it a scheme of annuarre that he neither understood nor loved. 'And why did he not understand it? "Because the natural man teceiveth not the things of the Spirit of God; they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Unitarians are forward to complain that the orthodox do not meet them, on the field of argument. It is presumed, that such complaints flow only from ignorance; the letters of Professor Stuart, of Professor Woods, and Ly. Miller, have all been sometime before the public, and contain something more than the show of argument-at least, from various circumstances, we conclude that Unitarians find it no easy matter to answer them. Beside these distinguished writers in our own country, there are some living authors on the other side the Atlantic, whose works had they been read attentively, and prayerfully, must have convinced any candid Unitarian, that Orthodoxy does not rest for support on slander nor on equivocation.

We have said, and repeat it, that Unitarianism assures men of peace, though they walk after the magination of their own hearts." For this we have the authority of the Christian Disciple and Dr. Ware's Letters, among many other authorities. They both avow the dootrine of Universal Salvation, if we can understand them; and if this doctrine does not cry " peace, peace" to the wicked, we know not what does.

Education Society .- The members of the Church of the United Society in New-Haven, have formed themselves into an Education Society for the purpose of supporting one or more beneficiaries at Yala College, at the rate of one hundred dollars per year for each beneficiary; the funds necessary for his purpose are to be raised by subscription among the members of the church; and the beneficiaries to be pious, indigent young men who are preparing for the Ministry.

Mn. Wiram - | have the pleasure to inform you that a Missionary Society auxiliary to the A-merican Board, has been formed by a number of the Students of Union College. They will employ their hours of recess from study, in cultivating a Missionary Field, and devote the proceeds to advance the spreading of the Gospel. We regret that we are so far behind others in this labor of Christian benevolence; and we hope that hence-forth vital plety will be cherished in our hearts not only, but that it will appear in our works. We hope to see the fields around Union, consecrated to Missions, and "holiness to the Lord" written upon them. If we can be useful in sending the light of salvation to a few of those millions who are hurrying down to death, with all their sins upon them, our object will be attained. Yours,
By order, H. P. Goodmen, Secretary.

Mr. WILLIS,-In the Review of Venn's Se mons, which appeared in the Recorder of the 6th inst. we noticed some very just remarks concerning the want of a collection of Discources adapted to the different classes of the community. The Christian public may be gratified to learn that preparations are in forwardness for the publi-cation of 1 or 2 Volumes of sermons from the pen of the late lamented Dr. Workster. These discourthe late lamented Dr. Workster. These discourses were delivered at the Tabernacle, Salem, Ms., in the ordinary ministrations of the Sabbath. Any critical observations on their siyle and character, would be both premature and unnecessary. Spifice it to say, all discourses of a polemical nature, for very obvious reasons, will be excluded; and the whole selection will be made, with an especial regard to those wants of the community at large which have been so long felt and acknowledged. OSAGE MISSION.

Extracts of a Letter from Mr. Otts Sprague, at Harmony Station, to his Sister in Leicester, un-der dates from Dec. 10, to Jan. 25.

After mentioning the illness of their physician— the seasonable visit of brothren Chapman and Re-qua, from Union Station, (who are acquainted with medicines) and that the family were sheltered in comfortable houses, Mr. Sprague in his journal

" At the death of a friend, or chief, the Indians daub their faces with mud, and the women, about an hour before day, set up a dismal howling, or mourning, (their faces wet with tears) which they continue unfil sunrise.

Dec. 10 .- The first snow fell, about 6 inches. Dec. 22.—The thermometer stands 2 deg. below zero. We dine in our new kitchen for the

Jan. 8, 1922.-We commence a new and im portant era of our lives. Two Indian boys presented to us by their parents, great-grand children to Sans Nerf, the principal counsellor. They are quick to learn; and I see no difference between hem and white children, except their colour. They are capable of love and hatred, and have souls to save or lose, as well as we. One is 7 and the other S years old. The name Untwine we have changed to John Nelson. LUMBER, we named Thomas Edmands.

Jan. 15 .- Our number of Indian youths is not twelve-8 boys and 4 girls. A married man came to-day, and asked the doctor if he would learn him his trade. He was told he should have this privilege as soon as he had learned to read.

Jan. 19 .- Our red children learn quite fast. Nelson is looking over me, and pleased to see my pen move. He can say half his letters, and one who began to study since, has learnt nearly all. Great patince needs to be exercised towards them. They know not how to give up the blanket for a

suit of clothes.

Jan. 22.—Two of our boys have left us. The Lord frowns. Oh may we search the house and put things in order, that the Most High may turn

Jan. 24.—We are again smiled upon. Three, boys this day are presented. One of them by one of the chiefs who was at Washington. He said he had given his son into our care, and should rest satisfied. Others are promised,

Jan. 25 .- One of the boys left us to-day. We have now 6 boys and 5 girls. Our prospects alternately brighten and darken. We must watch, and not sleep on our posts; if we do, the enemy will take We are set here as a front guard; Oh, may we be found faithful even to the end."

INSTALLATIONS.

Installed in Roxbury, Ms. on Wednesday last, Rev. Joseph Ellior, to the pastoral care of the First Baptist Church and Society in that place. Sermon by Rev. Mr. Sharp. Charge by Rev. Dr. Baldwin. Right Hand of Fellowship, by Rev. Mr. Wayland. Address to the Church and Society, by Rev. Bela Jacobs.
On Wednesday, 3d inst. the Presbytery of Ro-

chester installed the Rev. JOSEPH PENNEY (late of the Associate Reformed Presbytery of New-York) Pastor of the Presbyterian church and congrega Pastor of the Presbyterian church and congrega-tion in Rochester. The Rev. Mr. Darwin, of Riga, made the introductory prayer; Rev. Mr. Cook of Chili, preached the sermon; Rev. Mr. Everett, of Ogden, made the installing prayer; Rev. Mr. Rawson of Barre, gave the charge to the paster; Rev. Mr. Winchester, of Brighton, made an address to the congregation Rev. Mr. Bliss, of Clarkson, offered the conclud ing prayer. The services were affecting and impressive, and the assembly solemn and attentive. ORDINATION

On Wednesday, April 10th, 1822, the Rev. Horace Hooker, late Tutor in Vale College, was ordained over the Congregational Church and Soci-The Rev. Mr. Harrison ety in Watertown, Con. of Roxbury, made the introductory prayer; the Rev. Mr. Fitch, Professor in Vale College, preached the sermon; the Rev. Mr. Gelston, of Sher ed the sermon; the Rev. Mr. Gelston, of Sher-man, made the consecrating prayer; the Rev. Mr. Langdon of Bethlem, gave the right hand of fellowship: the Rev. Mr. Camp of Litchfield, gave the charge to the minister; the Rev. Dr. Beech er of Litchfield, gave the charge to the people and the Rev. Mr. Andrew of Woodbury, made the oncluding prayer. [Rel. Intelligencer.

Election of Mayor .- The whole number of votes polled on Tuesday last, at the election of Mayor, for the City of Boston, were 2650, of which Hon. Jour Phillips had 2499, & is elected; there hav ing been no other candidate put in nomination.

Firewards.—The vacancies at this Board were filled on Tuesday last as follow :- In Ward 5, Geo. W. Otis and Jonathan Whitney; Ward 6, Col. Adams; Ward 8, Levi Brigham; Ward 9, Benja. Darling: Ward 11, John L. Phillips.
In Ward No. 5, the whole number of votes for

Firewards was 247, of which Geo. W. Otis had 1-14 and Jona. Whitney 129.
Orerseers of the Poor .- In Ward 6, Gideon Snow and in Ward 12, Daniel Weld, were elected to fill vacancies at this Board.

Rev. Mr. Ward .- The Salem Register states, that a Calcutta paper, of Dec. 21, contains a let-ter from the Rev. Wm. Ward, dated at Serampore. Dec. 13, proposing the formation of a Society in that port—with a view particularly to their reli-gious instruction. He speaks in high praise of the effects of similar societies in the United States and England, which he had videssed in his recent visit to these countries. [N. York Spectator.

Frozens and Smiles of Providence.—A man in Philadelphia, who was osce in affluent circumstanes, became reduced by a series of misfortunes, to the lowest state of poverty, of which a few alma-nacks and blackballs exhibited for sale at his window were a sufficient indication. Providence has since smiled upon him: in opulent relation has re-cently died in the West Indies, and left him estates worth 400,000 dollars!

Murder !-Midshipman Worthington of the U. S. Frigate Constitution was killed at Port Ma-hon, on the 4th of February, in a duel with Midnan Gaillard, of the same vessel. Worthing ton fell dead on the first fre, and his antagonist es-

caped unhurt. Robbery .- The Office of Mr. John Martin, Bro ker, in Providence, situated in the most publi part of the town, was broken open on Monday \$2626, principally in bank notes of the State of Rhode Island. A reward of \$500 is offered by Mr. Martin for the recovery of the money, and a liberal reward for the detection of the thief.

On Monday last the three mutineers, brought into this port in the Ruby, were examined by Judge Davis. They were committed to await their trial Davis. They were committed to await their trial at the next Circuit Court, which commences the at the next Circuit Court, which commences the 15th of May next. Their names are Wm. P. Dean, John Russell and Walter Russell, and are said to be Americans. A Portuguese, named Dimont, who was engaged in the same mutiny, was delivered up to the Portuguese civil authorities at Port au Praya.—Patriot.

GEORGE WITHT, from England, a distinguished preacher of the Society of Friends, is officiating in Pennsylvania to crawded meetings.

77 young gentlemen received the degree of Doctor of Medicine, at the commencement of the University of Pennsylvania, on Thursday last week.

30 have graduated at New-York, and 54 at

Baltimore.

American Bibls Society.—The Treasurer reports that he has received during the month of March \$4744 99,; and issued from the Depository, Pibles 3098; Testaments 2065, valued at \$3700 66.

SCANDALOUS FRACAS.

Philadelphia, April 13.—On Tuesday morning a riot took place at the St. Mary's Catholic Church in this city. Being the annual choice of Trustees of the Church, the two parties which have so long been at variance, appeared in hostile array against each other one party heine determinated the each other—one party being denominated the Bishop's party, and the other the Rev. Mr. Hogan's Early in the morning one party took possession of the Church and Church yard; and when the opposite party appeared, a battle comwhich agitated the whole neighbourhood, and dur ing which many heads were fractured, some, i was conjectured, mortally wounded, and the wall and iron railing of the yard demolished. One account says " stones, brickbats, iron bars, &c. liter ally darkened the air." The Mayor and other authorities, at great risk of life and limb, eventual ly succeeded in quelling the mob, and securing some of the rioters. Both parties then proceeded to elect Trustees, and the two lists have been published; and to settle who have the best right o act, an appeal is to be made to the Supremi CHARLESTON, S. C. APRIL 3.

Melancholy .- The house of Mr. Nathan Mason of Pendleton district, was consumed by fire, on the 14th ult. during his absence, and four out o five of his children perished in the flames. They were imprudently left alone in the house. child that escaped the unfortunate fate of the other ers, had to rup two miles to give the alarm.

FOREIGN NEWS.

FROM EUROPE. By the Susan, arrived at this port, and the Co-lumbia, at New-York, accounts from England are to the 3d of March.

The Russians and Turks continued at but "great events were expected in March."-The Greeks persevered in their successful strug gle, and had sent an Envoy to Russia, to ask assis

The British government is said to have informer that of Russia, that although it wished the continnance of peace, yet in case of war it would observe

a strict neutrality. A French corvette arrived at Toulon on the 11th of Feb. from Smyrna, but does not appear to have

brought any news. The late Chief Officer of the Viceroy of Egypt has become a Christian, and proceeded to Rome to

The Spanish Cortes has prohibited the Slav Trade in Spanish vessels.—This decree will pro hably not be well received at the Havana. At: late date it is said there were 250 slave vessels on the coast of Africa.

An attempt has been made near Alicant to mur der the great Spanish patriot, Rodenes. France continues in an uneasy state. A politica xplosion appears to have been apprehended lately

at Rennes, and there were unfavorable reports from Grenoble. The price of French stocks however, shews that the public tranquility is not expected to be disturbed. Mr. Lockhart, in presenting a petition to the

House of Commons, praying some relief to agricul-ture, remarked, that there were in the gaol of Bury, in Suffolk, 80 persons, confined for poaching; 60 of whom entered the field for the purpose o being taken up, preferring imprisonment to star The Whiteboys increase in boldness, appear proud

of the name of Rebels, and talk of the Irish Republic, and the Independence of Hibernia! The city and county of Limerick have been placed under the Insurrection Act.

Provand's paint manufactory at Glasgow has been destroyed by a mob, from a report that children had been murdered there to make red paint of their blood.

In the month of December last, the Committee of St. George's Church, London, found, that there were but two seats to let in the Church, and for these two they had 1200 applicants.

The British Vaccine Establishment has reported

for 1821, that another year's experience of Vaccination has increased the confidence in the benefits of it. The deaths in England of the Small Pox, last year were only 508, not more than two thirds those of the preceding year.

A royal mandate has been issued in France, dilitical economy, &c. &c. at the Lyceum, Athene um, &c. &c. ordering them either to discontinue their Lectures or to give them in LATIN !!! A struggle must take place in France. It may be partial and temporary, but we should rather fear it would be general, long and sanguinary. Phila. Press,

AFFAIRS OF GREECE.

The Greek cause in the Morea, Epirus, &c. ap peared at the last date to be gaining ground though not rapidly. Various modes of govern ment have been proposed by the revolutionary Chieftains, some of which have been provisionally adopted, but none appeared to be permanently settled. The Congress established at Argos is stated to have sent a Minister to the Emperor An. EXANDER, in the person of Prince CANTACUZENE to implore his aid in the cause of their Indepen dence; and in the establishment of the Monarchi cal Government agreed to by the Congress of Ar gos. Some of the districts are in favor of a Re public, and others of a pure oligarchy. Large numbers of volunteers were continually enterin on the Grecian States-nine-tenths of whom wer adventurers, and all of them candidates for office The Greek authorities proposed to organize them into Legions, of 10,000 each. The first battalions formed were said to have presented a strange mix ture of Gormans, French, Danes, Dutch, Swiss Italians, Poles and Spaniards.—Many of them dis-banded officers and soldiers, and not a few the enthusiastic disciples of the new Philosophy in Ger-many. How durable such materials will prove

remains to be seen.

The Turks still held many of the fortified place in the Morea, and the Turkish fleet was employed in supplying them with munitions. [Cent.

LATEST FROM ENGLAND. The ship Herald, Capt. Fox, arrived at Boston Wednesday evening, from Liverpool, and brings

London dates to the 11th March.

The propositions of the ministry, for relieving the distresses of the country, appear not to be sat isfactory, and the manufacturers, as well as far mers, are pouring in their complaints of the common distress, and demanding succour, in some

The Paris accounts speak of several tumulti among the students of law, and some other literary institutions, in which political heresics had been openly avowed. A great number of persons had been arrested, among whom were several military characters of distinction. General Benton, one of the accused, had fled in disguise. Several regi-ments of gens de armerie had been ordered on all the public roads.

me accounts from Paris would seem to indi cate, that a fresh revolution was on the eve of de velopement; and that Gen, Benton had actually assembled a considerable force in opposition to the government. This must be a gross exaggeration. Still the accounts, which are most favourable. speak of the recent events in that kingdom, as threatening the stability of its kingly government. The Courier says, "the peril is indeed the greater, because France is literally surrounded with the combustible materials of revolutionary explosion and that Spain, the North of Italy, and Germany are so many sources whence the torrent of disaffec-tion to legitimate government may receive inex-haustable supplies." Despatches had been re-ceived by Lord Londonderry, in great haste from ceived by Lord Londonderry, in great hasto from
Paris, and presumed to be of an highly interesting
mature, since his Lordship, who had just sat down
to dinner, on ascertaining their contents, instantly
arose, and with great agitation left the room, and repaired to his office. It is stated, that Nepoleon il. was openly proclaimed every where in the riotous assemblages, and that a state of popular feeling, heatile to the present dynasty, was spreading throughout the departments. A great numing throughout the departments. A great num-ber of military officers, employed in the different offices, have been discharged.

The British Luminary, of March 10, contains he following article, and with this imposing head: MOST IMPORTANT INTELLIGENCE. Received last Night from our Correspondent at Paris.

We have just received the following very im-portant communication from our exclusive Corres-pondent at Paris. From other sources we learn that a general rising against the Bourbons is deemed inevitable. All is suspicion and alarm. Several eminent political characters in London, have had their Paris letters stopped by the French Police. lomentous events are known to be in progress. "If the agents of Police have not intercepted

it, you will receive a letter by this morning's courier, throwing some light on the state of things here, and relative to the uncertainty that prevails with regard to Benton's operations. I have, since writing, heard that the fact of his force being dispersed, is doubted by the Patriois: on the contrary, there is a very general belief that he has reached Nantes. If Benton can only hold out ten days, there is no doubt of a general rising; excu to-morrow's post from the Departments may clear up a number of points which are now involved in obscurity; mean time the general tone of the Ultra Journals of this day is thought to furnish a conclusive argument in favor of the opinion, that the Patriot General is still in the field.

"It is singular that the Preclamation of Benton, has not yet appeared at Paris. I should not be surprised if it reached London before we get it here-so badly are things managed!"

It was rumored, that an alliance was forming between Persia and Russia.

The Emperor Alexander was expected to join the Imperial Guards at Minsk, and proceed to the

grapd army, immediatly.

DEATHS.

In Boston, Mrs. Susannah St. Medard, consort of the late Dr. Peter St. Mcdard, aged 75; Mr. Samuel Crease, 33; Mr. Abraham Sutton, 44; Mrs. Sarah Fuller, relict of the late Rev. Timothy Fuller, of Merrimack, N. H. 70; Joseph Richards,

Esq. 45; Mr. Benjamin T. Wells, 47. In Cambridge, Brig. Gen. Moses Porten, Col. of the 1st regiment of U. S. artillery, aged 66 .-He commenced his career as an officer of artillery in the memorable battle of Bunker hill, in 1775was in service during the war of the revolution; all the succeeding Indian wars, and the late war with England, in the last of which his services were rewarded with the brevet of Brigadier General. His funeral was on Wednesday attended by the Light Infantry Companies of Boston, and his remains interred with military honours.

At George's Island, Ms. Miss Mary Spran, 25. eldest daughter of Mr. John S.-In Dorchester, Miss Abigail Briggs, 25.—In Quincy, Father, wife of Thomas M. Field, 24.—In Brookline, Mr. Henry Wolcott, son of the late Josiah W. Esq. 47. Waltham, Miss Mary Whitman Treat, daughter of the late Capt. Samuel Treat, 27 .- In Mariborough, Mrs. Zilpha Frost, wife of Col. Joseph Frost, 56.—In Portsmouth N. H. Joseph Bass, Esq. 78.—In Fast Hartford, Mrs. Elizabeth Ann Blagg, 30, relict of the late Mr. Benj. Blagge, of Boston

In Portland, Me. James Henry, son of Captain Isaiah Ingalls, Jr. 7 mo.; Mr. Samuel Tobey, 72. —In Athens, Mr. Barnabas Palmer, 59, formerly of New-Hampshire.—In Kennebunk, Mr. Charles Greenough.—In York, Dect. William Lyman, 54. -In Augusta, Mrs. Hannah, consort of Hon, James Bridge, 49.—In Anson, Benjamin Adams, son of Hon. James Collins, 6.—In Providence, Hon. William Jones, 67, who was Governour of the State from 1811 to 1817 .- At Niagara, a young lady, an inmate of the family of John Seccond, Esq. in a fit of distraction threw herself from a cliff 100 feet high, which occasioned her death in a few hours. She had set her affections on a young man who did not return them; and she took the fatal lover's leap .- Drowned, in Brunswick, Miss Eliza, daughof Mr. Daniel Eator, 17 .- At

March 24, Mr. Guille, the aronaut, and his wife. Died, in Pittston, Me. March 23, Lavinia Colburn, daughter of Capt. Oliver Colburn, in the She died of faith, after a long sickness, exhorting all around her to flee from the wrath to come, and lay hold on eternal life. A few minutes before the expired, she said, "tell all my friends this world cannot satisfy the soul. O tell them to fee to the fect of Christ; to forsake all vain things and be at

peace with God." [Communicated.
In London, Thomas Courts, Fsq. an eminent
Banker, 87. His lady and daughters, the Countess of Guilford, and Lady Burditt, wife of Sir Francis, were present at his exit. He has left an immense real estate, which descends to his children; but he bequeathed all his personal estate, amounting to over Four Millions of Dollars, to Mrs. Coutte his widow, formerly Miss Mellen of the theatre, for her sole use and benefit, and to be at her own disposal, without mentioning any other person, or even leaving a single legacy.

BUCK ON EXPERIENCE. UST published, and for sale by LINCOLN & EDMANDS, No 53, Cornhill, A Treatise on Religious Experience; in which

its nature, evidences & advantages are considered By CHARLES BUCK .- Price, 1 dollar.

O' Vital religion, or Christian experience, has in every age been denied by the opposers o truth; but its reality and importance are apparent from the Scriptures, and are attested by all real Christians. This treatise is justly held in high estimation, as presenting a luminous veiw of this in-teresting subject; and at a period like the present, when religious experience is so frequently repre-sented as fanaticism, it may be highly beneficial for the friends of truth to promote the circulation of a work which exhibits the subject in a scriptural and impressive manner. (Every 6th copy gra-

MERRIMACK ACADEMY. HE summer term of this Academy, will com-I mence on Wednesday the first day of May next. Mr. Morse continues in the school and will be assisted through the summer by Miss Harriot Wood, of Newburyport. The Trustees flatter themselves that the Instruction, and the price of Tuition and Boarding, will give satisfaction to all who may attend. By order of the Trustees, JEREMIAU SPOFFORD, Secretary Bradford, (East Parish,) April 20, 1822.

Dorchester Seminary for Young Ladies. MISS TOPLIFF respectfully informs that her Academy continues open for the reception of Young Ladies.

Her residence is healthful and pleasant, situated five miles from Boston, near the Rev. Mr. Codman's Meeting-house, and no attention is spared to facilitate the progress of her pupils, in the solid or ornamental branches of education. Terms— Tuition from \$6 to 10 per Quarter.—Beard, \$2 per week. Music taught if desired.

Reference is made to the Rev. J. Codman, and to those parents who have hitherto honoured her by their patronage. 6w April 13.

EDUCATION.

Young Man of liberal education, who can pro-A Young Man of liberal sudcation, who can pro-duce satisfactory testimonials, both of charac-ter and qualifications wishes employment in some Academy or Grammar School. Having had several Academy or Grammar School. Having had several years experience in such Institutions, he with more confidence offers his services to those who wish for a permanent Instructor, who will devote his whole time to the instruction of his pupils. A line addressed to A. B. Ealem, Mass., will receive immediate attention.

Reference to Rev. Dr. Parish, Byfield, or Rev.

Joshua Dodge, Haverhill, Ma. 47 April 24.

From Holland's Poems.

APOSTROPHE TO PALESTINE. Spirit of each bard divine, Fire my breast and guide my hand ! Sun of ancient Palestine, Rise, and bless the Holy Land! Land of deeds, exalted long, Where the chosen people trod; Land of prophecy and song ; Land of Israel, land of God! Land of miracles sublime, Brightening with each century's loss; Transcript of coeval time, From creation to the Cross!

'There through clouds, prophetic light Kindled as they pass'd away : Land of shadowy Jewish night! Land of glorious Gospel day! Prophets, patriarchs, kings, and priests, There predicted and adored; Slaughter'd hetacombs of beasts Piled the altars of the Lord! There the Holy City stood,-First aud second Temples fell; There the Saviour shed his blood. Triumph'd there o'er death and hell. There the apostles, call'd and sent, Faith's mysterious themes reveal'd; Till with toils and sufferings spent Martyrdom their mission seal'd. Bards unborn, in future times Here may glow with nobler fire;

From the Charleston Courier.

I saw on the top of a mountain high, A gem that shone like fire by night; it seem'd a star, that had left the sky, And dropp'd to sleep on the lonely height. I climb'd the peak and found it soon, A lump of ice in the clear cold moon. Can you its hidden sense impart? Twas a cheerful look-and a broken heart.

Mine are unambitious rhymes,

Measured to a simple lyre.'

MISCELLANY.

For the Boston Recorder.

AMERICAN EDUCATION SOCIETY. TRIALS OF A BENEFICIARY.

Extract of a Letter from one of the Beneficiaries of the American Education Society, to the Agent.

Dear Sir,-After having passed through a course of Collegiate Education, and experiencing most of the difficulties which beneficiaries often encounter, and after having received so much and so timely assistance from the funds of the Society, I feel that I owe it to my feelings, to the Society, and to the cause which the society is enlisted to promote, to make a free and faithful statement of the difficulties I have met, and a grateful acknowledgement

of the important assistance which I have received.

My parents, near the earliest period of their conn, were entirely reduced, in their pecuniary affairs, and considerably involved, by events for which human wisdom could not have calculated and over which they could have had no controul In a region perfectly wild, and rough-far from civil, literary, and religious advantages, they were compelled to provide themselves a dwelling and With no other aid but their mutua consultation-with no other instruments but their hands, and at a period of life when the energies o body and of mind are beginning to be unnerved. they had none but the comfortless prospect of a la borious and hard-faring life, and of rearing an offspring to ignorance and want. But trusting to and through his favor upon their extreme dilito extricate themselves from their pressing embarrassments, and establish themselves on their little and retired domain (a territory of about fifty acres.) Here with none of the luxuries, and with few, very few of the conveniences of life, they have lived more than twenty years. And here they still live, with little addition to their property, or tion of their la inscribing upon them the characters of death though he is seizing them with his train of diseases and weaknesses, and giving them little to hope or fear from the present world; yet they have no fortune to render. continued and fatiguing labor unnecessary, or grant them the comforts and con-veniences which would cheer their almost wasted spirits, and ease their journey to the tomb. In such a pecuniary situation, having little connec-tion with the religious world, and with no other literary advantages but such as home and a dis-trict school two miles distant afforded, it is but rational to conclude that I little anticipated the sta tion of a minister of Christ-little anticipated

the pleasures of the mind. I was early delighted with the few books lould obtain, (the Bible, the Christian Pilgrim. Watt's Psalms, and a few school books,) and shed some tears that I could obtain no more. But my curiosity being soon satisfied and my wishes unavailing, I sought for amusement from other sourpleasures but those of rural assocations, or of "so-pleasures but those of rural assocations, or of "so-litude sweetened" with religion, had I not been strongly and repeatedly persuaded by one in whose judgment, integrity, and piety I had entire. nestness of my own wishes, after eighteen years of my life, and two of my Christian profession, I left the business, and pleasures, and scenes, to which my mind and my feelings had so long been commodated, with the hope, and I trust, with the purpose, of doing all in my power, to alleviate the miseries of our race, and advance the kingdom of the Redeemer. My parents cheerfully re-linquished their claims upon my services, and bid me "God speed." With the little which their af-fection spared from their scanty means of subis-tence, and the avails of a few weeks services in a school, (the whole sum not exceeding 20 dollars), I commenced a course of preparation for College. At the distance of four miles from home, in a situation attended with as little expense as any I could find, I pursued my studies, though with many intervals, under the instruction of one whose ability, piety and fidelity, I shall always remember with reverence & affection, and whose name is fast becoming associated with the great plans & systems of operation of this benevolent age. To lessen the amount of my expenditures, and protract the period in which I might be favored with instruction, I boarded at home during Saturdays and Sabbaths. Often I paid for boarding but four days in a week; often 3 & 2, and sometimes none, for 2 weeks together the same of the ther, & ye: continuing my daily studies and recita-tions as before. From this habit of walking, I experienced considerable good and considerable evil. I acquired an attachment to that cheap mode of travelling which has been so needful for me since. But as I, from necessity, often walked the distance, faint from the want of food, and as my road lay through a region uninteresting to the traveller and the farmer, and marked with a loneliness that ac-corded well with the feelings which my prospects inspired, I gradually sunk into a state of dejec-Nor could such a state of feeling have well tion. Nor could such a state of feeling have well been avoided. My raiment and previous education, forbid me to participate the pleasure and profit of society. Many single days, and some whole weeks, my pity prompted me to spend in assisting my dear parents in the severer toils of the farm 1—my class of course, were constantly before me; add to these circumstances, the solitude, silence, and gloominess in which so many hours were spent, and they formed an influence, which my mind was insufficient to oppose. After studying in this manner five or six months, and proceed-

ing so far as to look into the region of literature and science,—and to know something of the mora miseries of the world—the means of defraying in enses failed, and I returned to my home and my labor. But not with my recitations ceased my studies. For I had awakened the feelings of my earlier days, and had found a field congenial to the constitution of my mind, where curiosity might be feasted forever; and I had, I trust, other stimulants than curiosity. I therefore laboured the hours manually allotted to labor, and studied many hours usually allotted to labor, and studied many of those allotted to sleep. This course gradually wasted my constitution; but its more serious and

lasting effects were felt upon my mind. The following winter I taught school, and h the succeeding summer, spent the avails in the manner as before. The following autumn, I en-tered College. But it was under peculiar disadvantages. I possessed the requisites for admission, it is true. But I was ill prepared to receive the advantages that such a situation is calculated to afford. I was little acquainted with the world to which I belonged. I had seldom been beyond the limits of my native town; never beyond those of my native county. Of geography, I knew the situation only of the places I had seen. Of history, the Bible contained nearly all with which I was acquainted. Save twice; and then for short periods, I had read no periodical work of any description, except now and then an important one borrowed from a distant friend. And this, because my parents were unable to take any. I had but twenty dollars to support me in my expensive si-tuation, and every reduction of this, (and reduc-tions there must be many, as I furnished whatever of books and furniture I used,) brought with it the painful reflection, that it was received from parents whose extreme labor had earned it: whose parental tenderness alone would have spared it; and who were themselves the objects rather than the weeks; and, desirable as it was that one whose op-portunities had been so few, should remain at Col-lege, and necessary as it was, in order to sustain, in the view of the public, a character at all suite to the station I occupied, I was under the necessity of returning home some weeks before the close the first term. I obtained a school during the remainder of the term and the following vacation. But it was one of those schools for which a small compensation can be obtained. With the avails of this school, a few clothes which my parents made for me, and a few shillings from the munificence of a few friends, who gave what they could I commenced the second term. I boarded far as the farthest, and cheap as the cheapest: yet my expenses soon wasted my means. It requires no stretch of imagination, no description, to have a clear idea of the feelings I must have had, in such situation, in those thoughtful moments when the mind, relaxing from severer studies, turns its thoughts upon itself. I could no longer support myself. And I had no friends able and willing to do it for me. I had had an offer of five hundred dollars, if I would make my studies preparatory to another profession than the ministry, yet this I rejected with that firmness which my judgment, my teste and my conscience demanded. My constitution had become unfitted for labor. I was a useless appendage to the world, and withal, my wants and anticipated embarrassments gave a deeper colouring to the melancholy feeling. I saw none so needy: none so friendless: I was discouraged because of the way. I know there are those, little acquainted with adversity, who would say that was oppressed in an undue degree; that I might have shaken from me such dejection, and risen, in the might of an immortal spirit, superior to adver-sities; that the cause in which I was enlisted, was of so much importance, and attached to itself such a peculiar interest, that it should give increasing energies for the longest stretch in the most difficult career; and that I might have practised some species of economy or of diligence, or by mingling with the world acquire friends to assist me; or, that, if, after using all the means I had physical ability to use, I found insuperable obstacles before me, I ought to conclude that God had designed me for a different situation, and cheerfully to acquiesce in the indications of his Providence. I should do injustice did I not say, there are those too, who have been afflicted with my affliction, and who were grieved, that they could not assist me; and who do rejoice for the goodness of God toward me. In such a situation as I have named, with no present means of support and with none in pros relieved me. And whether it was judicious to select such an object, on which to bestow that charity which was designed to make champions for the cross, time alone can determine. Its charity wrought in me a feeling of solemn gratitude, that originated in a sense of my unworthiness and of my need. But, as the greatest blessings are often attended with circumstances trying to the very soul, so the Society's charity occasioned in me feelings far different from those of solemn grati-

tude; feelings of the most painful kind. It was oon current in my native town, that I had received assistance double in amount to that which I actually received; that every article of furniture and dress was supplied me, and other things of a similar character. Such ideas, among a people who judged of the pecuniary ability of my parents, from their freedom from special embarrassments, led them to judge hardly of my parents, and still more hardly of myself. They thought my parents might have furnished at least the article of clothing; and that I must have been without diligence or prudence to need so much assistance. It called up some unkind remarks, and still more unkind feelings. It withheld and even withdrew som few subscriptions to the fundr of the Society. I will spare you the trouble of following me into a description of the feelings such circumstances excited. I will only say that I had the pain of knowing that some of the feelings that had been warm in my friendship were distant, or cold; that I had occasoined a prejudice to the cause of charity, an particularly to the cause of that Society, the neficial effects of whose benevolence I had experienced. I drew a kind of conclusion that I would no more receive any thing from the hand of chari-ty; that I would continue my studies as long as I was able, and then return to the bosom of my fa-ther's family, and, there await the allotments of Providence. But after consulting with my very excellent President, I was persuaded that it was my duty to continue to receive the patronage of the Society. I received as little as I could do with, and this with a determination to refund it when circumstances would permit. I suffered many inconveniences from want of books, &c. I suffered something from the fatigue and cold of walksixty miles, across a wide range of desolate and cold mountains.) I suffered something, too, from a want of that kind of apparrel, which was appropriate to my situation. You may, perhaps, my dear Sir, recollect, on a certain occasion, with the

readily have made, had I been able. I have stated some things of my history. What remains may be needless to relate. I would add, that correct ideas respecting the assistance I have received, and the inability of my parents to assist me more than they did, have prevailed among my acquaintance, and so far as I know, they have produced perfect satisfaction. Thus, Sir, through the means of the American Education Society, I have been relieved of many burdens and anxieties. have been relieved of many burdens and anxieties

been enabled to complete my college education,
which I never could have done without its assistance. Yours, dependently and affectionately in
the Lord and our Saviour.

purest and kindest intontions, you gave me some hints respecting the necessity of changing my ap-parrel, in order to be acceptable to society. I felt the remarks to be just, and such as my own judg-ment would have made; and changes I should readily have made, had I been able.

The man who by victuous industry raises himself to independence, is far more respectable, than he who with silly pride thinks it more honorable ser-vilely to depend on others.

For the Boston Recorder

to the youngest Elder, or Deacon, in every Christian Church, where the Recorder is circulated. Dear Brother—Lhad thought of addressing this letter to the oldest Deacon in each Church; but I recollected, that he might be unqualified by the infirmities of age, to attend to the duties which it enjoins. I had wished to address it to the oldest, supposing that he might feel more desply for the weifare of the Church, in consequence of his great age and experience. But the considerations that you are younger, and therefore, probably, less infirm; and that you have more resently taken upon yourself this trust of your sacred effice, and therefore feel the new and solemn responsibility that it imposes—has induced me to address it to you. I had thought also of addressing a manuscript letter, containing the request which is the particular object of writing, to one or more personal friends. But the ease of addressing it to sonal friends. But the ease of addressing it to three thousand influential men, in the church, through the Recorder, who may be supposed, be cause they sustain an important office in church, as ready to every good work as any of my personal friends, has induced me to address it to you. I have, indeed, no acquaintance with many to whom it is addressed, and in this particular lose an advantage, which I should have in addressing it to my personal friends. But notwith-standing this disadvantage in the present mode of address, I think it on the whole the best. I had thought of leaving my present occupation, and or riding, as fast as a horse could carry me, from one town to another, to put in execution the plan which I am about to propose. But the fact that my present employers would not let me go; and that if they would, I could not get a horse which would travel more than six miles an hour; and then I must stay in every town some time, and be at expense in travelling; and with all my efforts, I am, and can be, but one person in one place—at the same time certainly no better, and perhaps not so good as every officer in the church to whom this letter is addressed. These circumstances also make me address it to you, through the Recorder. For in this way, three thousand good men, (who will no doubt, every one of them comply with the request, when they know the reasons in favor of lt)—three thousand can know the plan in one week, and not only three thousand who are expected to carry the plan into execution but, probably, ten thousand other persons, will be made acquainted with the plan, and their minds will be prepared to aid those to whom this letter i addressed, in carrying the plan into execution. any one who takes this paper, and knows that the youngest Deacon, in the same church, does no take it, he is particularly and earnestly requested. to put it into his hands, that he may be made ac-quainted with the plan. The Editors of the Reli-gious Intelligencer, at New-Haven, Conn.; of the New-Hampshire Repository, in Concord, N. H.; and of the Southern Intelligencer, in Charleston, S. C., and other religious publications, are requested, as they regard the conversion of the heathen; the education of pious young men for the gos-pel ministry; the distribution of Bibles and Tracts and supplying the waste places, in our beloved country—to give this address one insertion in their papers. Say not that it will accomplish nothing would to God, that the iron fetters of sloth, and unbelief, with which, we are bound faster than Sampson was, would burst before the beams of the Sor of Righteousness. The plan which I am about te propose, is easy and practicable; on supposition that there are three thousand of the younger Deacons or Elders, in the United States, (& it needs no proof, that there are so many) would bring a greater revenue to the church annually, for the various benevolent objects, than is now brought from all other sources. The plan has been in a few instances adopted with success; and the only reason why it has not been generally adopted, is, not because it is impracticable; not because it is burdensome not because it calls for money, which cannot be obtained; but because what is every body's business, is no body's business. This letter is there fore addressed to the youngest officer in the church and I hope the eyes of men and angels, will be fixed upon him, to see with what cheerfulness and promptitude he will tush forward to the discharge of this known duty. If in any case the person addressed should by any circumstance, be prevented from engaging in this duty, some kindred spirit is requested to do it. Oh that I could now call eve-

about to be proposed was adopted. The plan is simply this :-Deacon - is requested to take a paper, and go with it to the most suitable person, and ask him if he will give the use of five acres of laud to be cultivated for the use of the Church; if this quantity is too large, take a smaller quantity. Go then to B., and ask him if he will plough it; to C., and ask him to give the manure for it; to D., and ask him to find the seed, and plant it; to E., and ask him to hoe the corn the first time; to F., and ask him to hoe it the second time; let G. hoe it again; H. gather the crop; I. sell it, and pay over the money to the object of your choice.

ry Deacon by name—that ! could be with him :

and urge other motives; that I could go with him

to his neighbors; and stand by him till the plan

CHARACTER OF THE RUSSIANS.

From Mademe De Stael. "The manuer of the knowians is so obliging, tha you might imagine yourielf, the very first day, in-timate with them, and probably at the end of ten years you would not be so. The ailence of a Rus-sian is altogether extraprdinary; this silence is solely occasioned by what he takes a deep inter-est in. In other respect they talk solely occasioned by what he takes a deep interest in. In other respect they talk as much as you will; but their conversation teaches you nothing but their politenes; it betrays neither their feelings nor opinions. They have been frequently compared to the French in my opinion with the least justice in the work!. The flexibility of their organs makes imitation in all things a matter of east to them; they are English Erroch or Clare. ease to them; they are English, French, or German, in their manners, according to circumstances; but they never cease to be Russians, that is to say, but they never cease to be Russians, that is to say, uniting impetuosity and reserve, more capable of passion than friendship, more bold than delicate, more devout than virtueus, more brave than chivalrous, and so violent in their desires that nothing can stop them, when their gratification is in question. They are much more hospitable than the French; but society does not with them, as with us, consist of a circle of clever people of both, sexes, who take pleasure is talking together. They meet as we go to a fete, to see a great deal of company, to have fruits and rare productions from Asia or Europe; to hear music to play; in short, to reserve vivid emotions from external objects, rather than from the heart or understanding, both of which they reserve for actions and not for company. Besides, as they are in general very ignorant, they find very little pleasure in serious conversation, and do not at all pique themselves in shining by the wit they can exhibit in it. Poetry, eloquence and literature are not yet to be found in Russia; luxary, power and courage are the principal objects of prule and ambition; all other methods of acquiring distinction appear as yet of feminate and vain to this nation."

HISTORICAL NOVELS.

But, to return from what may perhaps be thought a digression, we shall probably be asked, what do you think of the fames Historical Novels attributed to Walter Scott? Certainly we think them wenderful performances. The author, whoever he may be, is, without doubt, the Shakspeare of Novelists. And while we have not the heart to denounce what we have read with so much administration. denounce what we have read with so much adm ration and such exquisite pleasure, yet, from our own experience, we would recommend caution in the perusal of works calculated to take hold so powerfully on the imagination and the heart. The fact is precisely this; after reading Waserly or Guy Mannering, we scarcely felt disposed to take up any other book for several days. We suppose that the effect is much the same on other people; & we are sure that it cannot be safe frequently of & we are sure that it cannot be safe frequently or carelessly to apply a stimulus so powerful. On the whole, we would forbid, if we could, the use of Novels altogether, until the taste is fully formed, and a strong desire for solid improvement has been excited, and strengthened into a habit.

But as to Historical Novels, we have something more to say. Their good effect on the interests of literature, and especially on historical truth is very questionable. It is almost impossible for a mannet to convey his own prejudices, and party feel-

not to convey his own prejudices and party feelings into his delineation of characters. this very obvious in the author of the celebrated Novels of the present day. Who can doubt but that he is an admirer of the splendor of courts, & the pomp of power? Who can doubt but that loyalty is with him one of the cardinal virtues; & that in his estimation it does at least one office o charity, & covers a multitude of sins? And if Old Mortality proceeded from the same writer, who can doubt but that he is, whether Episcopalian or Presbyterian a high-churchman, an advocate of patronage, and a supporter of ecclesiastical estab-lishments. That (ale, admirable as it is, most grievously caricatures the Covenanters, and falsifies history in the character of Claverhouse. It is admitted that among the people, who are held up to mockery and scorn, there were extravagant and wild enthusiasts. But the great body of them were men, whose courage and firmness supported a cause ever dear to freemen. They were h in every just sense of the term; and their names ought to be embalmed, and their honor protected by a grateful posterity. And as for Clarerhouse, when we consider his ferocity, and cold blooded cruelty, it is scarcely too much to say that "he was a wretch whose vices were redeemed by no

virtues." His courage was the courage of a tyger.

This is a subject of no little importance; because as the times go, it seems highly probable that a great many of our young Misses, yea and Masters too, are like to have very little knowledge of history, but that which they derive from Histo-[Evang. and Lat. Mag. rical Novels!

CAUSE AND EFFECT.

THE Subscriber having received due encouragement in publishing Brown's Philosophy of the Human Mind, agreeably to his engagement will proceed immediately to publish—

Inquiry into the Relation of Cause and Effect By THOMAS BROWN, M. D., F. R. S., Edin. &c. Professor of Moral Philosophy in the University of Edinburgh. MARK NEWMAN. Andorer, April 9, 1822.

BOOKS.

TUST received, and for sale by LINCOLN & EDMANDS, No. 53, Combill, Boston, Sermons, by Robert WALKER, 2 vols.; Orator's Guide, or directions for speaking and writing Happiness, 2 vols .- Osage Captive-Scientific Di Appiness, 2 vois.—Osage Capute—Scientific alogues, 3 vols.—Grimshaw's History of England—Brown's Dictionary of the Bible, cheap edition, 1 vol. \$5,00.

Dr. Baldwin's Catechism, 5th edition. OR sale by LINCOLN & EDMANDS, No. 153, Cornhill, The 5th edition of Dr. Baldwin's Catechism, p 6 cts.—60 cts. doz.—Also, Watts 1st and 2d Catechisms; M'Dowall's Bible Questions; Cumming's Questions on the New Testament; Lincoln's Scripture Questions.

Just received, Life of Pitt, 6,00-Life of Mary,

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